Religionisms and Christianity

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and
CHRISTIANITY

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TO

My Students in the History, the Psychology, and the Philosophy of Religion

Preface

The author of this series of lectures has been a teacher in academy or college classes for more than twenty-five years during which time his students asked many questions of a religious nature, many of which are herein discussed. In an endeavor to answer the fundamental questions of his students and to satisfy their desire for the truth in the midst of much religious confusion, as well as his own insatiable thirst for the truth and for guidance in dealing with the youthful mind, he did much reading in history, philosophy, theology, science, etc.

Much of the matter of the book has been discussed many times in the class-room, while a number of the chapters, tho in a slightly different form, have been delivered as public lectures. Much more than this amount might easily have been written but it is believed enough has been written to set forth the essential facts clearly. The book is written primarily for the plain man and woman rather than for the technically trained.

The book was written in the midst of a very busy life with its many interruptions. This accounts for the failure to cite the source of some of the quotations. A detailed citation of sources was originally intended but abandoned as being cumbersome and rather useless. What the general reader desires is the assurance that the sources of his information are reliable. The author wrote to the many organizations supporting the various

"Isms" herein discussed and received courteous replies and much free literature. He has tried to be fair and to avoid any misrepresentation. Whatever is printed and sent broadcast, and organized in an institutional manner bidding for public approval and acceptance, every one has a right to examine and to state his reasons for acceptance or rejection.

It is not the purpose in this series of studies merely to criticise the various "Isms" passed in review (and there are many others of a minor nature) but to show: (1) their diverse origin tho each claims to be divinely founded; (2) their unphilosophical and unbiblical nature; (3) their mutual and radical contradictory nature; and (4) to make a fitting introduction and setting for a discussion of certain questions concerning Jesus of Nazareth whom the author believes to be the Messiah.

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Introduction

RELIGION has always been a prominent factor in human experience. It has been one of the chief history-making forces. It is the inner side of civilization and one of its determining factors. As we know it historically, religion is the result of trying to satisfy the demands of one's religious nature.

Theology is the theory or theories man invents to explain religious phenomena. It partakes of the nature both of dogmatics and philosophy. Dogmatics is a more or less systematic presentation of religious tenets or doctrines without grounding them in fundamental principles; it is a series of rather positive assertions unsupported by valid evidence and critical argument.

Philosophy on the other hand, is a systematic and critical search after the fundamental principles involved in human experience. The method is logical, critical, and constructive. There is a serious attempt to rationalize experience by collecting all of the facts pertaining to the phenomenon under investigation and then attempting to construe them in terms of fundamental rational principles.

By religionism we mean a group of beliefs and practices that are claimed to be primarily religious, and to be adequate for "salvation." The beliefs are claimed to be true as to content and their contradictions to be essentially false.

Everyone has a right to examine these religionisms conscientiously, critically and historically because each is so strongly institutionalized and bids for acceptance. But it must be understood that our discussion is not to be regarded as an attack upon the veracity or character of the adherents of these "Isms" but an examination into the rational and moral principles involved in each "Ism" and the conditions under which it arose. There are to-day many fads, theories, and wild speculations, and all so religiously colored, that great confusion exists. Many are profoundly sincere in their beliefs, but such honesty and conviction do not constitute truth.

These religious beliefs are so institutionalized that no one can mistake their religious character. The religious nature, or religious instinct as some prefer to state it, of human beings has always asserted itself as definitely and strongly as other human instincts. The institutionalized form of this exhibition varies with the intellectual development and the physical environment of the individual or groups of individuals concerned. Because of some dominant interest the cause of which is often difficult to determine, some particular point of view is chosen as the one all-essential, all-comprehensive one. Then the entire system of speculative beliefs is determined by this one point of view and the institutional life is accordingly colored and moulded. If this view-point be a primary and fundamental one the outcome is likely to be valid, but if it be an incidental or accidental one the whole superstructure is of no vital importance.

All beliefs involve a kind of metaphysics. But as the

mind in its reflective and saner moments realizes that *truth is abiding,* that it alone should be the object of quest by all intellectualizations, and that it is *one* and not many, the imperative need is for a sound metaphysics and a method that will lead one in his speculations to rational and ethical conclusions.

The "Isms' of human speculation are legion but we have chosen these eight because they are distinctly religious in character and so far-reaching in their assertions and results. Each claims to satisfy the deepest demands of the intellectual and religious nature of man. Each claims to be adequate for "salvation." But a cursory reading of them will show they do not harmonize with each other and in many respects mutually contradict one another. This is proof enough that all cannot be true.

The author's conviction is that Christianity is the one true religion. By this we do not desire to convey the idea that all systems of theology are true but that the system of principles and life-doctrines enunciated by Jesus of Nazareth are true and moral.

The author's purpose in this dispassionate treatment is to set forth the "spirit," the main point of view, and the chief tenets, of each religionism in order to contrast them with Christianity. Each of these religionisms contains so many facts that clamor for explanation, and embodies so much truth which "sanctifies" the error, that for one reason or another which is often difficult to determine, that multitudes accept some one of these to the exclusion of all the others. Very many questions

can be and are asked which no one can answer and in most instances we should be no better off if they were answered. Then again, many questions have merely the form of being intelligible but factually are not. For instance, Where do our ideas go when we are not thinking them or have forgotten them? And, Where did God come from?

Some of these "Isms" embody an erroneous psychology; some contain errors as to fact; others are in error as to the interpretation of human experience; and still others as to the interpretation of the Sacred Scriptures. Most of them, we believe, are characterized by several fallacies.

Spiritism has had a great revival since the World War because it claims to put the living into communication with the dead. It is also claimed by one of its recent and most outstanding exponents, Sir Conan Doyle, to be "the coming religion." Both Spiritism and Russellism believe in communication with spirits tho Russell asserts that there is much danger in it. Theosophy has also been very active of late. It aims at universal brotherhood and claims to help one to be a better Christian. It declares the Mahatmas hidden away in India and Thibet preserved the wisdom of the ancients. A reading of the chapter on Theosophy we hope will show how absurd is such a claim. Swedenborg, Russell, Dowie, Mrs. Eddy, Joseph Smith Jr.—all claim to give the correct interpretation to the Hebrew and Christian Scriptures. But they differ so widely and are so positive in their assertions, that one finds himself in great

confusion, and is forced to cry out, What is the truth? and Where is it to be found?

Some two or three years ago the Christian Herald said: "Bahaism, Mohammedanism, Vadantism, Buddhism and other ancient systems are already represented here by centers of worship for their 'strange gods.' . . . That there is something radically wrong in this semi-occult propaganda is made evident by a recent article in the New York Herald, which gives the names of a number of prominent women who have fallen under the spell of this heathen teaching. One woman has given her entire fortune to the work and is now in a retreat for the insane; another is in an Illinois lunatic asylum; a third, in Massachusetts, has been restrained by law from giving away all her property; a fourth, in Indiana, has been made dangerously ill by her studies in oriental mysticism, while a fifth, in Lafayette, Indiana, has left home, husband and children, joining the 'sun worshippers' to seek what is known in the jargon of the cult as the 'perfect life.' One Hindu leader has boasted that he had made more than 5,000 converts in this country, nearly all women. . . . It is true that here all religions stand equal before the law and are guaranteed equal privileges; but there seems to be something more than a reasonable doubt whether teachings which produce such disastrous results are entitled to be considered religious or diabolic. They are robbing American women of their means, their position, their homes, their families and their reason, and the heathen contest still goes on. It would be well for our churches, which are

doing so much excellent work among the heathen abroad, to look this nearer situation straight in the face and to do what lies in their power to open the eyes of our people to the true character of these delusive and dangerous doctrines that are wrecking lives and destroying souls, without a word of protest being raised against them."

Mormonism is a real menace to Christianity because it purports to accept the Christian Scriptures and Jesus Christ as the Son of God. But aside from some of its peculiar interpretations, it has done the outlandish thing of accepting Joseph Smith Jr. as a Divinely inspired prophet, and to have supplemented the Christian Scriptures with an absurd piece of fiction. Mormons hold that the personal character of Joseph Smith in no way affects his prophetic power. They are even on record as saying that he may even have been a murderer or an adulterer without it affecting his prophetic ability. And it is this prophetic character that Mormons hold to so tenaciously. But Christians insist that the prophetic power or ability should always be associated with good moral character.

The reader will likely be impressed with the prominence given to the doctrine of the Second Coming of Christ. It should be apparent to the casual reader that this is largely a speculative question and therefore cannot be settled alike by every one. Many Christians of deep sincerity differ greatly in their beliefs on this question. Swedenborg declared Jesus Christ returned to earth the second time in 1757 and that we are now living

in the Millennium. Dowie announced himself the Elijah II, and his followers stress the Second Coming to be near at hand. Russell declared Jesus returned as a spiritual being 1874 and that the Millennium is now near at hand perhaps will come in 1925, and that "Many now living will never see death." Joseph Smith Jr., the founder of Mormonism, declared the Lord would return within his generation, and this is still a prominent tenet of Mormonism. Other similar enthusiasts and fanatics are: Bengal who declared the Millennium to come in 1836; Miller, 1843; Channing, 1867; Baxter, 1881.

On January 27, 1924, the author listened to an address by Mrs. Margaret W. Rowen who appeared to be a woman of culture and refinement and sincerity and to be well-versed in the Scriptures. The circular in display type announcing the lecture said: "Thus saith the Lord probation will close February 6, 1924 Jesus will return to the earth February 6, 1925." In a courteous reply by mail to a letter from the author, she declares that all dates set by men or calculated by interpretation of the Scriptures have failed and will continue to fail of fulfillment. Her claim is that the Lord has directly revealed the above-named dates. One of the astonishing things in Mrs. Rowen's pronouncement is the uselessness of confessing one's sins now because Jesus Christ the Mediator has left the Throne of Heaven and is getting ready to come to the earth the second time.

Church history records wave after wave of enthusi-

asm and prediction concerning our Lord's speedy return and these were always associated with some calamity like: wars, earthquakes, pestilences, famines, etc.

Prof. J. W. Thompson writes in the American Journal of Sociology, March 1921: "The turmoil of the world to-day seems to visualize for us what the state of Europe was in the middle of the 14th century far more distinctly than ever was perceived before. [Reference is here made to the Black Death 1348-1351.] It is surprising to see how similar are the complaints then to now: economic chaos, social unrest, high prices, profiteering, depravation of morals, lack of production, industrial indolence, frenetic gaiety, wild expenditure, luxury, debauchery, social and religious hysteria, greed, avarice, maladministration, decay of manners. . . . Charlatans, mind-readers, sprang up like mushrooms, along with perverted crossroads preachers and soap-box orators denouncing society and the wrongs around them, and offering each his panacea or remedy."

There is a tremendous wave of enthusiasm, not to say fanaticism, on this question at this time. And no small amount of dogmaticism and intolerance is in evidence. Orthodoxy of belief is by many still regarded the one essential. The Pharisees and other Jewish sects and parties could somehow not understand how any one who differed from them either in belief or practice could be right. It was in such a spirit of bigotry and intolerance they imprisoned the Apostles, stoned Stephen, and crucified Jesus of Nazareth. They seem to have many followers yet to-day. But it seems

the part of wisdom to heed the injunction of our Lord to "occupy till I come" for it may prove in this case to be a miscalculation as it has so many times in the past. And it is certainly the part of wisdom to be more engaged in extending the Lord's Kingdom rather than spending so much time and energy on so speculative a question as to when and how the Lord will return. Every such movement has always been characterized by a lack of the proper Christian spirit which should always dominate one who examines religious beliefs and practices. The attitude of aversion and censoriousness towards the person with whom such differ is still among us. And a failure to evaluate correctly the facts and principles of religious life are as prominent to-day as in times gone by.

There is always in evidence the calamity howler and especially is his kind in greater number when there is some awful calamity like an international war. But to offset this dark, foreboding, and pessimistic view we list a few gains for the Lord's Cause. These figures have been carefully computed: More than 30,000,000 Bibles were printed and distributed during the year 1922 and the following year promises a larger output. The American Bible Society has one order to distribute 3,000,000 Bibles in Latin-America during the year 1923. In the United States an average of 8,000,000 Bibles are printed annually; and in the world 35,000,000 annually. The Bible has been printed in about 770 different languages and dialects since the beginning of printing in the fifteenth century. The Federal Council of

Churches reports 800,000 new names added to church membership in the United States in 1921; and that in 1922 there were 1,220,000 new members added. The present membership of all religious bodies in the United States is about 47,500,000. The increase last year was about fifty percent greater than for the past five years. The total number of congregations in the United States is about 254,000 in charge of 215,000 ministers, many ministers serving two or three congregations. For each day during 1922 there were 3,345 members added to the churches; 42 persons were licensed or ordained to preach the Gospel; and 26 congregations were organized daily.

We close this Introduction with an appeal to the reader to make a careful comparison of all the religious faiths that clamor for acceptance with the teachings and works of Jesus of Nazareth as they are personalized in his character.

CHAPTER I

Spiritism

SPIRITISM, more often called spiritualism, is a subject of great interest to many thousands of people. It is quite evident that a very great number of these place their hope of a life beyond this one on the evidence presented by the spiritists. All of these later ones have been much consoled after one or more exhibitions of what they believed to be communications with their loved ones who had died. A considerable number of others have become utterly disgusted with what they claim to have been pure fraud and framed-up communications.

Spiritistic phenomena are very numerous and varied in character. Many times they have baffled the keenest investigators who sought a satisfactory explanation of them. To deny the existence of the phenomena is to express one's ignorance, but this does not imply the acceptance of the cause assigned by the spiritists.

Spiritism assumes various forms of manifestation and goes under various names a few of which are here briefly described. Clairvoyance means the ability to see an object without the normal method of stimulation of the physical eye. It claims to have a direct vision of the object.

Clairaudience means the ability to perceive sounds

without the stimulation of the physical ear. It affirms hearing sounds not audible to one when fully awake.

Mesmerism is the theory originally set forth by Franz Mesmer (1733-1815), a Swiss-German physician. He is also the founder of animal magnetism which is often called mesmerism. Mesmerism affirms that one can produce in another that abnormal condition resembling sleep during which time the mesmerized person remains passively subject to the will of the operator.

Hypnotism is the name given by James Braid (1795-1860) to the phenomena he investigated in his researches in mesmerism. He believed the phenomena are purely subjective and have their seat in the nervous system. It is an artificially induced sleep, a sort of trance-like sleep during which time the person is more or less insensible to pain stimuli and has increased respiration. The most marked change is the great increase in suggestibility by the operator together with an almost total loss of self-control and memory of what was done during the hypnotic state.

Dr. I. K. Funk submitted a case that came under his own observation in connection with the publishing business of Funk & Wagnalls of New York City of which firm he has long been the senior member. This case was submitted to 42 different men of note such as professors of philosophy, chemistry, physics, psychology; also to clergymen, editors and others. Ten of these believed the solution to be found in the subjective faculties often called the subjective mind; ten inclined

to the idea of fraud; ten inclined to the belief in spirits. Some of the above mentioned were very pronounced in their belief while others merely assert the possibility or probability; some believe it pure trickery; some, telepathy; one thot it only a jest, and one would express no opinion. In the light of such diversity of opinion of eminent scientists and investigators and scholars, it is well for the uninitiated to refrain from any pronounced opinion. There is no doubt that much deception and fraud has been practiced and so a wholesome scepticism is allowable. In fact it is the conclusion of the author, from his investigations that very few, if any, scholars accept the teachings of the spiritists that it is spirits that cause the phenomena. It has not yet been proven that spirits of the departed can or cannot communicate with us here and now, but the weight of evidence goes to show that spirits do not communicate with us. The manifoldness of the facts of many marvelous cases point to telepathy as a more reasonable explanation than that of spirits. But the evidence of telepathy is yet very meagre tho some men of scientific attainments are inclined to accept the claims of telepathy.

Recently Sir Oliver Lodge and Sir Conan Doyle have become prominent in endorsing and propagating spiritism. The latter has made somewhat of a tour of the United States (1922) in its interest, declaring it is the "Coming Religion." Perhaps we should not question his motives but if spiritism is the coming religion why does he charge such big prices for the admission ticket to his lectures? There is no doubt there is a big mone-

tary end to the lecture tour, however it may be only his method and not his motives we should question. Spiritism comes down from very ancient times but he has not advanced anything new despite the advance in scientific, philosophic and religious knowledge.

Sir Conan Doyle lost a son in the Great War and he has been anxious to receive some communication from him if possible. Hence mediums have been eager to satisfy his desires and incidentally enhance their reputation and replenish their coffers. Here is an illustration of the kind of messages the dead son sent to his father thru a medium in Chicago: "It is bully to be with you on this trip." The reader may judge for himself as to the fitness of the message and appropriateness of its language.

Sir Conan recently declared "ectoplasm" to be the mysterious substance thru which spirit manifestations occur. But science knows no such a substance. Some investigators in the University of Christiania, Norway, made an attempt to discover what this "ectoplasm" is and when the medium, Einer Neilson, declared "there is the 'ectoplasm' " one of the sceptical investigators grabbed the "gummy substance" and found it to be silk chiffon.

Not long ago Sir Conan Doyle invited his friend, Filson Young, to attend a seance at the home of the nobleman. In the midst of the performance the nobleman exclaimed that he was full of "ectoplasm" and could feel its power all over him. This however proved to be only the gentle touch of his friend, Filson Young. Later in

the exhibition a voice was heard impersonating the spirit of a Scotchman. But Mr. Young being a trained musician declares the voice or tones were those of the medium. To prove his belief there was deception being practiced upon him, in a moment when the sounds seemed to come from above (the room of course being dark) he made a grab and seized hold of a metal horn held by some one. It is rather needless to say the honorable Sir wrote his friend "this unpleasant incident must end our acquaintance." How determined some people are to believe in the face of deception and fraud!

But when people with such high titles like the above mentioned Englishmen declare spiritism to be the coming religion we are astonished beyond measure. In fact they have even described the future state as a place full of beautiful colors, odors and sounds, and that the spiritual body is in every detail like our present human body. The spiritual body tho is not perfect for one takes with him his likes and dislikes for tobacco, cigarettes, liquors, etc., but all such must pass thru a probationary period in a region where such imperfections are purged away.

Another statement of the nobleman shows the imbecility of the whole claim, that is, the mentality of the medium is often of a low order. The following incident shows the method commonly followed by spiritists. The incident occurred at Dayton, Ohio, where the author was born and grew to manhood. It was related to him by the participant who was well known. He, a brick mason, was frequently invited to attend the

seances conducted near his home but having no confidence in them refrained from attending. But by repeated urging he finally decided to go once. Soon after the lights were turned out a gentle voice was heard speaking to him and asking if he knew the voice of the one speaking. He replied in the negative and after several repetitions of the question and negative answer the voice ventured to ask if he did not recognize it to be his wife speaking? He immediately replied in the affirmative whereupon various questions were asked by the gentleman and answered by the 'spirit.' When a convenient climax had been reached in the conversation the man spoke out in loud tones, "Well, good night. I am going home to my wife and children." He left immediately but was nearly mobbed for deceiving the "spirit." The method referred to is that of venturing to converse upon common themes and those most likely to interest people who have lost loved ones by death. In this case the medium failed to properly inform herself beforehand and in venturing to say the voice was from his departed wife a fateful blunder was committed which reflected seriously upon the success of the seances for some time.

But after all trickery, deception and fraud have been ruled out, there remains still a large body of solid facts to be explained. There have been a large number of powers in nature of which man has not been aware until recently and it is reasonable to suppose there are many more undiscovered ones. It is also well known that psychologists have discovered psychic powers and

laws which some have used in the past centuries and are still using tho in an unscientific manner and will so continue for some time to come. And different names are still used for the same thing causing some confusion. But whatever our opinions incline to be, let us not be too dogmatic for or against any one solution. A modest scepticism will do no harm until the few best qualified to investigate all such spiritistic phenomena report their findings. And to date the overwhelming evidence is that the great majority of such phenomena are the result of mere trickery, deception and fraud. The majority of people should keep aloof from all mediums, clairvoyants, clairaudients, hypnotists, and the like. The observed results are clearly against the professional performer or exhibitor. In addition, the moral atmosphere of these performers is often bad while the physical effects upon them are also injurious.

T. J. Hudson, Ph. D., LL. D., in his book entitled *The Law of Psychic Phenomena* argues for telepathy as the explanation for those "spirit" phenomena that are genuine and not fraudulent. He lays down the following three propositions and then proceeds to collect facts that substantiate his theory. "1. The mind of man is dual in its nature,—objective and subjective. 2. The subjective mind or entity, possesses physical power; that is, the power to make itself heard and felt, and to move ponderable objects."

Dr. Hudson claims that ponderable objects have been moved without physical contact and not by the spirits of the dead but by living people. This thesis however

to most investigators and to the author has not been sufficiently supported by facts to justify our acceptance.

It is a fact tho that the general nature and character of the mind of the medium determines the general nature of the so-called communications from the dead. It has been noted again and again that the communications from the wise men of old (philosophers) are mere twaddle compared with the language and ideas they have left us in their writings.

Dr. Hudson maintains as proof of his theory of the cause of spirit phenomena that one can get a communication from an imaginary person dead or alive if only the medium believes the person named was or is a real person. In support of which he says he has frequently received some very consoling messages from an imaginary sister and even from himself, the medium believing the names presented were of his departed sister and departed brother. The simple fact is he never had either sister or brother. He further offers as proof of his theory that it is often observed in seances that if anyone offers an objection or expresses a doubt or strong scepticism of the genuineness of claims made, that messages from the dead are seriously interfered with even to not receiving any at all. He claims the simple reason appears to be that the suggestion given out by the sceptic in the audience has a controlling influence on what is termed the subjective mind of the medium. A common example cited in substantiation of this contention is that of Napoleon I, who as emperor was bold and brazen, defeating the armies of Europe, humbling

the generals, kings, and rulers, and yet was too timid to manifest himself thru a medium because someone in the audience did not believe in such communication. Now this claim of the spiritists is too senseless to be accepted by even ordinary people, but the absence of the communication under such condition is a fact many times observed, the reason is now apparent on the theory that suggestion from an auditor powerfully affected the mind of the medium who is often the sole source of the message. It is likewise apparent the subjective mind of the medium may have nothing to do with the matter but rather the so-called objective mind in that the medium fully realized she was critically watched and became too timid to risk giving a message under the conditions.

It is no doubt true that many professional mediums when thus disappointed in receiving messages while in the trance-like state that will convince the sceptical, resort to trickery, legerdemain, deceit, etc. The medium's pride and future success have been hurt and so the resort to fraud is common.

Of course the best results are always to be had when one assures the medium that he or she can produce genuine phenomena, that the medium may have all the time desired and that the auditor is in accord and sympathy with the medium. It is to be noted that this condition is not only best for the seances but for the hypnotic person as well. That is, if one were to say to a person that hypnotism is a fraud, and that the hypnotist is an impostor, the chances of successfully

hypnotizing that person are remote. Hence, it appears there is an underlying condition common to both hypnotism and spiritism.

If we really believe it to be impossible for the spirits of the dead to communicate with the living, can we regard those honest who claim such is not impossible? Or, if we believe the dead do not communicate with us can we really regard as honest those who claim such communications do take place? This is probably the crux of the whole matter. The author is inclined to believe there are some few honest mediums tho he is certain the majority of them are not honest, not sincere in their claims but are in the profession for other motives. Those few are deceived and largely because they are ignorant of psychology and are unscientific in their reasoning and methods.

The subjective mind or subconscious mind acting on the suggestions comes to regard itself the dead one called for and by repeated questioning new ideas are suggested the response to which is accepted as the message sent by the dead person thru the medium. Now one may be very honest in his belief but ignorant of the laws of psychology. Belief does not make anything true but it is a determining factor for many kinds of mental activity including the interpretation of varied experiences.

It is a commonly observed fact that a person hypnotized believes himself to be the person suggested to him and so talks and acts as much like the suggested person as he can based upon his knowledge of the suggested

person. It is also a commonly observed fact that the hypnotized person believes himself to be the animal he is told to be and so acts as much like that animal as he can. This again shows the underlying psychic principle of hypnotism and spiritism is the same. Hypnotized persons often act like the spiritized person. That is, the phenomena seen associated with a person said to be possessed by a spirit or a medium in communication with spirits, are often reproduced by the hypnotized person. The main thing needed to convert a hypnotized person into a medium is suggestion, and it is to be noted that the medium while giving an exhibition of communication with the spirits of the dead is in a hypnotized state of mind. The evidence of this is overwhelming.

The essential condition for a good medium is a firm belief in the immortality of the soul; the existence of spirits and their power to communicate with people on earth. The reading of Sacred Scripture, especially such passages as Saul's visit to the witch of Endor which to many readily yields to the interpretation that the Scriptures endorse the idea that such communications are a genuine fact, powerfully contribute to make a first class medium.

When one is "sitting" before a medium who describes some person or event in such terms that fit in a few striking characteristics (and especially if the person or event happens then to be thot of by the "sitter" or in which the "sitter" is much interested) it is usually regarded either as a case of mind reading or communication from the dead. If the "sitter" is certain the

events related or persons described are unknown to the medium the mind reading explanation is generally rejected in favor of the belief that it was revealed thru some spirit.

It is commonly accepted by psychologists to-day that there is a subconscious mind or rather not that there are two minds in each person but that much mental activity takes place on and above the plane of consciousness while much is below this plane called often the subconscious realm or subjective mind. It is a psychological doctrine that something once well learned is really never forgotten, that is, it may be recalled at any time and under most unusual circumstances. Some appropriate condition is of course necessary for the recall tho this condition is seldom noticed by the one recalling the experience. It is this fact that underlies the belief in telepathy. That is, experiences once had are stored in this subconscious realm or mind and on appropriate occasion rise to the surface of the conscious; also that the subconscious mind of one person may get into communication with the subconscious mind of another person. If this theory be true it is easily seen how the contents of the subjective mind of a person consulting a medium may be transferred into the subjective mind of a medium and by the medium raised into his or her own consciousness and thus communicated to the "sitter" and accepted as a communication from some spirit. In this is some psychological fact, and much unproved speculation. At present the author knows of a psychologist of note who accepts this theory.

In the psychological laboratories of our great universities no such theory of telepathy has yet been substantiated. Of course this does not prove the theory to be false but the weight of evidence is against it.

Many eminent men have been baffled again and again by what seemed to be genuine communications from the dead but upon long study and patience have been able to discover the solution to the mysterious phenomena and that no "spirit" had anything to do with the event under investigation. In many such cases as we have said above there was discovered genuine fraud and purposeful deception, but in a few other cases the medium seemed to be honest and sincere but was deceived thru ignorance of psychological laws. Of the many thousands who consult clairvoyants and mediums of various kinds very few have any knowledge of psychology or at best nothing more than a smattering of the subject. The reader is strongly urged to keep aloof from all seances and exhibitions of mediums of every kind, palmists, astrologers, mind readers, and the like. Hypnotism is based upon well-known psychological laws but the reader is cautioned to refrain from submitting to the professional hypnotizer. His "show" will be entertaining enough but seldom likely to be very educational in character. The author was personally acquainted with several professional hypnotizers who gave entertainments for the mere entertainment and monetary reward it brot. We have shown above that spiritism is very closely allied to hypnotism and in all probability if there are any other psychic phenomena not yet investigated

and explained and which are claimed to be from the "spirits" of the dead, that the psychological principles underlying hypnotism will explain the new phenomena. But above all, do not consult the professional clairvoyant with the hope that you may receive some message from some departed loved one. If you do, your Christian faith is in danger of being lost, and instead of being directed by your reason you will be given over to your whims and impulses and the excitement of the passing moment.

It is a well-known fact that professional hypnotists and especially professional mediums seldom escape serious physical or nervous trouble. Most of the latter become nervous wrecks. The author knew a professional hypnotist who within a few years became a complete nervous wreck and went to a premature grave. But which is cause and which is effect matters little perhaps, but the practice of hypnotism or mediumism or clairvoyance brings on nervous disorders to a marked degree. And so long as we know so little about the subjective or subconscious mind such disorders are likely to continue. The more sincere the medium may be that he is under the control of disembodied spirits the more serious are the consequences to his nervous system. If he only could be persuaded to believe that he is the source of the phenomena he exhibits and not spirits, thru the suggestion of another or thru autosuggestion he could likely control his nervous system to a much better advantage and thus prevent its "unhinging."

It has frequently been observed that in trance speaking, or as it is sometimes called inspirational speaking, that unless the medium continues to read and acquire new information that his inspirational talks become very commonplace and even contradictory to what had been just previously uttered. The psychology of the matter appears to be that the unconscious mind or better the subconscious mind is under the control at least to a greater or less degree of suggestion, and when reading and study ceases, mentality begins to wane. The subjective mind may not *per se* deteriorate (this is probably impossible) but its manifestations in a concrete manner become more trivial and even imbecile.

We desire to make a few remarks yet on the moral character of the medium. Doubtless many mediums (both men and women) are thoroughly moral in character but many are decidedly immoral. It has been suggested this is a result of the abnormal nervous condition the medium develops. This may be true yet it is also a fact that few become mediums who are not first rather abnormal nervously. There may be no necessary connection between the two but the evidence does not so indicate. There is another cause and that is the "atmosphere" in which the medium spends most of his or her time, that is, it is what is termed mephitic. Perhaps the majority of the inquirers have been disappointed in business or love or some ambition or with themselves and so have a tale of woe to pour into the ear of the medium who in turn gets the notion of the artificialities of society and so comes to believe its sham

and frauds predominate over the good and true. Instead of the full reasoning powers of the objective or fully conscious mind controlling, the suggestions are given full sway in the subconscious mind to such a degree as to bring about a deterioration of the character of the medium.

Insanity is dethroned reasoning caused by some abnormal brain functioning. This abnormality may come thru accident as a blow upon the head or sickness as brain fever. But it may also come thru the obsession of some idea which appears to exhaust the vitality of the brain. In consequence the person is likely to have visions and hear sounds which he is more than likely to denominate good or evil and so the cause being a demon or angel in his judgment. This idea of demons pursuing him or her will likely be the cause of the insanity rather than merely the sign of being crazy. Now if the environment of the crazy person be so altered as to get the subconscious mind to work along other lines the insanity will disappear.

Perhaps the reader preferred a recital of the marvelous and mysterious. Such would make interesting reading but would not solve the problem without unduly extending this lecture. It has been the purpose to describe the most common features of the subject and to offer some sensible solution to the problem. But above all; refrain from believing that spiritism will come to supplant religion, or become a substitute for the Christian Religion. However, it is making claims to be a religion and is more and more assuming the manner

and outward appearance of being a religion or at least being religious. The National Spiritualists' Association claims for 1922, 3,000,000 adherents of whom 600,000 are "avowed spiritualists, and the rest unidentified with organized societies, but believers in the philosophy and phenomena and frequent attendants upon public services." One of these divisions of spiritualists claims to have "300 churches, one academy, 50 camp meeting associations and about 1,500 local associations. There are thousands of public and private mediums and 700 'ordained spiritualist ministers.'" Before the world war there were probably not more than 200,000 persons in the United States who could be claimed as spiritualists because they read its literature, consulted mediums, and attended seances, but the tremendous tragedy of the war so shocked the people by the unprecedented loss of human life that a revival of popular interest in spiritism took place which accounts for the enormous increase in adherents and the more religious form of organization. However, carefully prepared statistical tables show that the above figures are greatly exaggerated.

CHAPTER II

Theosophy

THE word theosophy is derived from two Greek words meaning God and wisdom. Hence it means divine wisdom, or wisdom of divine things, or wisdom concerning God. It is in fact a mystical speculation by which is sought a philosophy of the universe. "It aspires to know and believe itself in possession of a certain supernatural divine faculty."

"Theosophy differs from philosophy in that it starts from a transcendental apprehension of deity to explain the universe, and does not generalize from phenomena to the being and attributes of God;" and it differs from "religious mysticism in that it does not content itself with the relations of the soul to God, but speculates on the constitution and course of nature." (Standard Dictionary.) Theosophy also differs from theology in that it lays claim to "direct divine inspiration, immediate divine revelation, and its want, more or less conspicuous, of dialectical exposition." (Schaff-Herzog Encyc.)

Theosophy is found in many nations especially the oriental ones like Hindus, Greeks, Persians, Arabs, Egyptians, etc. It presents itself under various forms of magic, vision, rapt contemplation, etc.

It is claimed that Christian Rosenkreuz, a German nobleman of the 15th century, organized a secret society

of occult philosophers. Johann Valentin Andrea probably coined the term Rosicrucian for in his writings he calls himself a knight of the "Rose-cross." There is nothing very definitely known of this society first described in a book printed in 1614. This book is by many regarded as merely a satire. But various societies in imitation of the one just mentioned were organized in many places.

"The Rosicrucians were affirmed to have knowledge of all the secrets of science, including the philosophers' stone, the transmutation of metals, the art of healing, the prolongation of life, the ability to discover what is passing in distant places, the arts of magic, the power over elements and elemental spirits." (Standard Dictionary.)

Theophrastus Bombastus von Hohenheim under the pseudonym of Paracelsus made for himself a reputation as a Swiss medical philosopher in applying chemistry to pharmacy. Becoming dissatisfied with much of the speculation of his day he formed a mystical theory of his own concerning the origin and development of the universe. In this he ingeniously mixed facts and fancies including the mysticism of the Jewish Cabala. His speculations have influenced occultism to the present day.

At the present time theosophy "claims to embrace the truth and essential unity underlying all systems of religion, philosophy, and science." In fact it claims to be the universal religion. It contains three fundamental doctrines:—first, that there is an infinite and eternal

principle underlying all things material and spiritual and known only thru them: second, there is a unity of consciousness thruout the universe of things and spirits; third, this fundamental divine principle runs thru all nature from the lowest forms on up thru man and even beyond man as he is here and now known. In fact there is a series of reincarnations of this divine ray until beings of Godlike perfection are reached. In man we find the essential divinity.

The adherents of theosophy seem to have enormously increased thruout the world in recent decades but the American Year Book for 1919 gives the Theosophical Society in the United States, 191 churches; 7,187 adherents. In other countries their membership seems proportionally no larger.

Theosophy was introduced in New York City on November 17, 1875 by Madame Blavatsky and Col. H. S. Olcott organizing a society known as the Theosophical Society for the spread of theosophical doctrines. The society has three main objects:—"(1) to form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste, or color; (2) to encourage the study of comparative religion, philosophy, and science; (3) to investigate the unexplained laws of nature and the powers latent in man."

"The Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious

opinions, and by their desire to study religious truths and to share the results of their studies with others. . . . Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence." (Pages 401, 402 of *Some Glimpses of Occultism* by C. W. Leadbeater.)

While it is declared the essential truths of theosophy were taught millenniums ago by the great religious geniuses and philosophers yet they were revealed anew to Madame Blavatsky by certain great persons living in Thibet and India. But as a "system of religion, science and practical life," theosophy has been greatly developed and extended within the last three decades by Mrs. Annie Besant and Mr. C. W. Leadbeater.

We shall now proceed to give a brief account of the founder of theosophy in America. A German by name Col. Peter Hahn moved into Russia where a daughter was born August 12, 1831 whom he named Helena Petrovna. At the age of 17 she married a Russian official, by name Blavatsky, who was much her senior. He is variously named, N. V., N. P., H. P. Blavatsky. But three months later she ran away from him.

Between 1848-1872 only two facts of which there are incontestable evidence stand out prominently in her life. These tho are of the greatest importance. The first is

the wild and immoral life of the woman. This fact is unquestionably substantiated by many letters which she wrote to friends as well as letters by her sister Madame Jelihovsky to a friend of theirs. "For some considerable time she lived with a man named Metrovitch, and was known as Madame Metrovitch. There was also a boy whom she acknowledged as her son for several years; but in 1885, when she created the virginity myth, she told a new and wonderful tale about him."

The other fact of importance is her acceptance and practice of spiritualism. Having returned to Russia in 1858 she practiced spiritualism for a considerable time. Then from 1872 there is ample detailed evidence of the kind of life Madame Blavatsky lived until her death. There are a number of letters she wrote in 1874 and later that show she had committed her life to spiritualism. "I am a spiritist and spiritualist in the full significance of the two titles. . . . I have now been a spiritist for more than ten years, and now all my life is devoted to the doctrine. . . . I was in deepest darkness, but I have seen the light, and to this light I have given myself up entirely. Spiritism is a great truth, and I will serve it to the grave."

A thoro and conscientious investigator of Theosophy, J. N. Farquhar, M. A., writes:—"Madame Blavatsky had been a medium from childhood, and had practiced spiritualism since 1858, if not from an earlier date, tho it does not appear that she ever worked as a hired medium. She started a spiritualist show in Cairo (Egypt) in 1872. She lived by spiritualist writing,

and made the most serious protestations of belief in spiritualism from 1873 to September, 1875. The Miracle Club and the Theosophic Society were successive attempts to start something new and successful, when public interest in spiritualism declined. Theosophical doctrine at a later date became a blend of Buddhism, Hinduism and various forms of occultism; but, when first launched, it was merely an addition of the magic and mysticism of Egypt and of mediæval Judaism to spiritualism, with a view to stimulating the jaded appetite of the people of New York."

Another sidelight on the character of our subject is that she married Michael Bettalay on April 3, 1875, without securing a divorce from Blavatsky. Then on May 25, 1878 her husband divorced her on the ground of desertion.

October 1874 Col. H. S. Olcott went from New York City as a newspaper reporter to Chittenden, Vermont to write an article for the Graphic, on the doings of a group of spiritualists meeting there. From this time onward Olcott did all he could to bring Madame Blavatsky into prominence. Then in November 1875 the Theosophical Society was organized.

October 2, 1877 *Isis Unveiled* by Madame Blavatsky was published. It deals with the occult, the mysterious, the weird, the magical, the symbolism of words and things, etc. A prominent writer characterizes the book as a "violent polemic against modern science and Christianity."

This book was written in America after she had prac-

ticed spiritualism for years and read some books on occultism. Yet it is urged by theosophists that people believe Madame Blavatsky received her light on occultism from the Mahatmas or Great Souls or Masters in Thibet and India. However it was not until December 1878 that Madame Blavatsky and Col. Olcott sailed from New York for India. They made Bombay their headquarters for three years.

Home's *Lights and Shadows of Spiritualism* was published about the same time as *Isis*. It exposed the numerous frauds of Madame Blavatsky, and it was this that induced her to leave America for India. Such is her own statement written in December 1877 only two months after the publication of *Isis*.

Soon after reaching India, Madame Blavatsky and Col. Olcott allied themselves with a Buddhist society and their teachings took on the character of the occultism of the Orient. They traveled extensively in India, and wherever they went strange and mysterious phenomena characterized their meetings. These were in no sense different from those so often witnessed in America exhibiting the same fraudulent and pseudo-scientific character.

It was during this period of "exhibitions" in India that the so-called Theosophic Myth took definite form. This is the myth:—"A large number of men have reached the stage of Adepts in the Wisdom; and many have become members of the Hierarchy which governs this world. These beings are far beyond death and transmigration; yet they live upon earth, mostly in

Thibet; and a few of them are willing to take as apprentices those who have resolved to devote themselves to humanity. Since they take pupils, they are Masters. On account of their greatness they are called Mahatmas, Great Souls. Madame Blavatsky, we are told, was selected from the whole human race in our days to receive the ancient wisdom from these Masters. Her own particular Master was Mahatma Morya; but Koot Hoomi and others were also ready to help. From them she received Theosophy; it was in no sense her own creation. As far back as 1851 she had met Mahatma Morya, 'the Master of her dreams;' she had spent seven years in unremitting study in Thibet; and in the intervening years the wisdom had been poured into her mind in amplest measure." The reader will recall a few pages back that it was definitely shown Madame Blavatsky did not go to India till early in 1879, and that until "as late as 1874 she was neither Buddhist nor Theosophist, but a Spiritualist."

December, 1882, the Theosophical Society moved its headquarters from Bombay to Adyar, Madras. February, 1884, Madame Blavatsky, Col. Olcott, and a young Brahman, Mohini Mohan Chatterji, sailed for Europe. Scarcely had these left India when a quarrel arose among the theosophists in India. On the one hand were Mr. and Mrs. Coulomb, who were left in charge of the headquarters, and on the other hand were members of the Committee of Seven. This Committee had charge of the affairs of the society during the absence of Madame Blavatsky and Col. Olcott. This

Committee and the Coulombs quarreled over the use of Madame Blavatsky's rooms where the miracles and mysteries were performed. Now be it remembered that Mr. Coulomb had charge of the repairs to the building, and it was he who knew in detail the "fixings" of the rooms with secret and sliding panels. The dispute resulted in the Coulombs being forced to withdraw from the buildings, whereupon they began to expose the secrets by which the frauds were performed and the public deceived.

Of course members of the society at once branded this a conspiracy of the missionaries in India perhaps because the frauds had been exposed thru the Christian College Magazine published in Madras. It was August 9, 1884, that Mrs. Coulomb placed about forty letters in the hands of the editor of the Magazine. They were carefully examined by different persons and beyond any doubt were genuine. The society in its defense of Madame Blavatsky declared the letters not genuine, and, while admitting secret, sliding panels in the "Shrine" and a hole thru the wall back of it, that Coulomb had made these after Madame Blavatsky had left for Europe in February, 1884. And so the "Shrine" was burned because they said it had been too much desecrated for further use.

Articles were published in the Christian College Magazine; pamphlets issued by the Theosophical Society; investigations made by both theosophists and others — all of which conclusively prove the fraudulent character of the phenomena brot about by Madame

Blavatsky and her corps of associates. For several months there was much storm, threat, and bluster on the part of the theosophists that a law suit would reveal the innocence of Madame Blavatsky, and the lying and conspiracy of the Scottish Free Church Missionaries of Madras. But no such law suit was ever filed because the leaders of the Theosophical Society knew the methods could not stand investigation before any court. The evidence against them already published was so strong that they deemed it folly to institute a suit at law to defend their fraudulent methods.

When the leading theosophists failed to institute a suit at law, Madame Coulomb decided to prosecute some of them. But only a few days before the trial was to have occurred Madame Blavatsky left India on a French steamer; several others prominent in the society and who attempted to defend Madame Blavatsky also left Madras, and the whole theosophic fiasco came to an end. The so-called "miracles" were now declared to be unnecessary in the Theosophist programme.

From Madame Blavatsky's own letters is revealed the immorality of her life previous to endorsing theosophy. But in 1885, while in Wurzburg, Germany, she declared she had always lived the spotless life of a virgin despite her two marriages. How any one can place any confidence in the woman and her teachings shows the credulity, not to say gullibility, of many people and their willingness to believe in the face of facts, solid, substantial facts, to the contrary.

In 1888 was organized the Esoteric School of Theosophy for the purpose of schooling young persons in the practice of occultism; and this remains one of the chief factors in maintaining theosophy. Also, October, 1888, was published Madame Blavatsky's most important work, *The Secret Doctrine*. This, she claims, comes from the ancient Masters, whose teaching has lain dormant for millenniums beyond the Himalayas. The reason assigned for its revelation now is that recent scholars have published so many falsehoods about the ancient religions of the Orient and this is to correct them.

Now, very ordinary intellectual attainments should lead one to brand all such as mere "bosh". Besides several prominent investigators into her claims and assertions have made a tabulated list of the many books from which she has made hundreds of quotations without giving the author or book from which the quotations were taken but, instead, are palmed off as so much revelation from the most ancient Masters. Any one having access to the larger libraries can with comparative ease trace out hundreds of quotations, many of which were written by authors in the closing decades of the nineteenth century. Surely Madame Blavatsky is or was (she died May 8th, 1891) an arch deceiver and impostor. A noted writer declares: "She was always smoking (cigarettes), was loose in speech and in manner, took her freedom in everything. She was as far as possible from being a saint."

Since the death of Madame Blavatsky, Mrs. Annie

Besant has been the most influential member in the theosophical ranks.

Annie Wood was born in London, October 1, 1847, and was married 1867 to Rev. Frank Besant, from whom she was legally separated in 1873. In 1874 she became interested in the National Secular Society. In 1883 she accepted the doctrines of Socialism and became a frequent speaker at the workingmen's meetings. In 1899 she joined the Theosophical Society and has since been active in propagating its doctrines in Great Britain, Germany, the United States, and now in India, with headquarters at Adyar.

She was converted from Atheism to Theosophy by reading Madame Blavatsky's *The Secret Doctrine*. A copy of this work was given to her to review by Mr. W. T. Stead, then editor of the *Review of Reviews*. (Mr. Stead was one of the ill-fated passengers on the Titanic, 1912.) Upon the death of Madame Blavatsky in 1891 more fraudulent messages were received from the Mahatmas. Several prominent newspapers printed articles on theosophy revealing the deceit and fraud of some of the leaders, but none of this shook Mrs. Besant's faith in theosophy. A little later she was appealed to as judge in the dispute of several persons prominent from the organization of the society, viz., Col. Olcott, who was president from its organization, and W. Q. Judge, who was vice-president. But the disputants hushed up their contentions and Mrs. Besant burned the documentary evidence collected in the case and thus Theosophy was saved a bigger jolt than it

otherwise would have received if the threatened further exposé of fraud, deceit, and hypocrisy had gone on.

Another prominent leader in Theosophy since the death of Madame Blavatsky is Mr. C. W. Leadbeater, once a cleryman in the Church of England, but who became a convert to Theosophy in 1884. In the language of another here is a brief summary of one of the most remarkable conclusions Mr. Leadbeater came to in his reconstruction of ancient history by what theosophists call the Etheric Record: "Jesus and Christ were two distinct persons; that both were men, neither being the Logos, or the Son of God; that Jesus was born in 105 B. C.; that Christ was the Great Master; that Jesus, wise and devoted tho he was, merely yielded up his body for Christ to use; that the twelve Apostles never lived; and that there is scarcely a scrap of historical matter in the Gospels. The teaching now is that one ego was incarnated at a very early date as Hermas, again as Zoroaster, then as Orpheus, finally as Gautama the Buddha. Another ego was Christ. He used the body of Jesus as his vehicle. Jesus was born 105 B. C., and was again incarnated as Appolonius of Tyana."

Mr. Leadbeater, himself, says: "Meantime it needs not even so much study as is involved in that inquiry to convince any open-minded person that Theosophy holds the solution to all the problems connected with the Christian doctrine . . . The same thing is true with many of the other dogmas of the church; not only is the mighty doctrine of the Trinity made clear,

but salvation, conversion, regeneration, sanctification — all these are explained." Again he says: "We know perfectly well that every one will attain the final goal of humanity, whether he now believes what we tell him or whether he does not. We know that the progress of every man is absolutely certain; but he may make the road easy or he may make it difficult." It is to be observed from the above quotation that only Theosophists are open-minded, yet strange as it may appear the supporters of every "ism" discussed in this series of lectures make similar positive statements.

In explanation of the assertion that each individual will ultimately reach the goal of humanity we continue to quote the same author: "There have been many men in the world who have stood head and shoulders above their fellows; they show us what we shall be, and they are in themselves a proof of reincarnation, for there is no conceivable single life that could evolve a savage into an Emerson, a Plato, or a Shakespeare. If we accept reincarnation we can account rationally for the existence side by side in the world of the criminal and the philosopher—but on no other hypothesis can this be done." Is it so there is no other rational hypothesis to account for a genius except on the hypothesis of reincarnation? Most assuredly there is, and a far more rational one too. But note again how reincarnation occurs, what the scientific principle is that underlies it: "To understand it fully we must take along with it the other great Theosophical doctrine of Karma, the law of cause and effect, and realize that if a man

disturbs the equilibrium of Nature it will press back upon him with exactly the same force that he himself employed. It is under this law that he is being reborn; if he finds himself in certain surroundings, it is because he has so acted in a former life as to bring himself under these conditions. He has made his place for himself, and he is receiving not only exactly what he has deserved, but also just such training as is best for his evolution. This great intrinsic part of the Theosophical doctrine must never be forgotten. Tho the man does not bring with him in his memory the details of his previous life, his soul does bear within it the quality developed in that life, so that he is precisely what he has made himself, and no effort is ever lost. Thus the whole world is one mighty graded source of evolution. When the savage has had as many lives and as much experience as we have had, he will probably stand where we do; for thousands of years ago we stood exactly where he now is." Hence, Theosophy teaches that God does not condemn us for our sins but instead provides a series of reincarnations during which we get rid of the evil in our lives and nature and thus we finally become as perfect as God is perfect.

Our exponent of Theosophy further asserts, after referring to Mt. xxv. 34-46: "The only question raised is whether they have fed the hungry, have clothed the naked, have helped the stranger and those who were sick and in trouble — that is to say whether they have done their duty towards their neighbors in a compassionate and charitable spirit. It is perfectly obvious

that according to this account of the Day of Judgment — again remember, it is an account given by the judge himself — a Buddhist, a Hindu, a Mohammedan, a so-called heathen of any type whatever, would have just as good a chance of attaining the eternal life of heaven as the most bigoted Christian sectarian. It would almost seem that the modern theologian does not read his bible at all; or rather it would seem that he has his attention so exclusively fixed upon certain texts, and the deductions which he and his predecessors have drawn from them, that he simply becomes entirely blind to the straightforward signification of many other texts of equal importance."

Of course Theosophists are not blind but only bigoted Christians and modern theologians are blind; this seems evident from the lack of capitalization of the word "Bible," and the assertion that the theologian centers his whole attention upon certain texts to the exclusion of all others. But then we are willing to let the reader draw his own conclusions as to whether our theosophist does or does not have his whole attention centered upon some theological theory or rather hypothesis and then search for "texts" to support his speculations. It would seem, too, to be the part of wisdom to interpret a "text" in the light of its setting or context, and by reading theosophic literature one can readily make up his mind on this question.

We quote again from our theosophist friend and then we cannot be accused of misrepresenting Theosophy. Leadbeater quotes Mt. vii. 13, 14: "Enter ye in at

the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." "Here again the occult student has no difficulty in recognizing a very familiar imagery. He knows very well how narrow and difficult is the way which leads to that 'eternal life' which means the avoidance of the necessity of birth and death — that is to say, of the descent into incarnation. He knows well too how broad and how comparatively easy is the slow line of progress adopted by the ordinary man which leads him to death and to birth many thousands of times before it conducts him to a permanent residence upon higher levels. It is indeed true that 'many there be who walk' in this longer but smoother road; and there are at present but few among humanity who find the shorter but steeper path of initiation. Read in this, its obvious sense, the statement is true, and readily comprehensible; but if we are to take it in the sense that the 'strait gate' leads to heaven, and that only few are able to enter there, it is not only a barbarous misrepresentation of the facts, but it is in flat contradiction to other texts in which the heaven-world is very clearly intended. . . . In this sense, as referred to their ultimate destiny, there is no feeble hope that a few may be saved, but the magnificent certainty that none can by any possibility be lost."

Theosophy says that theology makes Christ to save less than one in ten thousand which is really no savior

at all, so it will have every one saved thru a series of reincarnations. The reader should note that Russellism has but one life and after death comes a resurrection, first of the good people, then at the close of the Millennium, the resurrection of the wicked who will have a period of time in which to repent and so be saved to live a perfect human life upon earth which in the meantime has undergone a rehabilitation and become a perfect "Edenic Paradise" in which man will live forever.

It should be noted that in each "ism" we are treating, Jesus the historic Christ is exalted, He is given a prominent place in the speculations of men. But it is also significant that He is not sufficient as a Savior, has not fully revealed the WAY nor is THE WAY.

Theosophical writings from the first to the most recent are full of outlandish, extravagant, absurd, grotesque, and bizarre notions. These in great profusion are apparent to the most common intelligence who is really sincere and honest in his search for the truth.

Theosophy claims to be the unifying of all religions, that a Christian will be a better one if he accepts Theosophy. Yet anyone acquainted with both the Christian and Theosophic doctrines is aware of the absurdity of such a statement. Every doctrine and theory implies a metaphysics, and when the philosophical and theological implications are so mutually contradictory as those of Theosophy and Christianity, it seems astounding that people act intelligent and soundly rational in all relations in life but in religion. Of

course people vary greatly in their impressionability and interests.

Now Theosophy fascinates one class because it endorses evolution, and in the yet unsettled state of evolutionary theory, Theosophy can put forth its claims which captivate some who are always on the lookout for something new and out of the ordinary.

The mysterious and occult has a fascination for everyone, and since the very core of Theosophy is occultism it grips the attention of a large class whose methods of reasoning and investigation are scarcely to be called scientific or critical. Everyone desires reality and the truth but when the performer fails he usually resorts to fraudulent methods to maintain his reputation. Consequently illusions are put forward as realities and accepted as such by the novice and uncritical. Then too, many missionaries, travelers, and scholars everywhere have exposed the irrationality of many doctrines of the ethnic religions and the outlandish character of the practices of their adherents — all of which seems to have found reaction in the various "isms" of today.

Theosophy claims to be thoroughly scientific, philosophic, historical and reasonable. But its method is largely a mystical abstract speculation. Its literature is thoroughly saturated with the logical fallacies of the abstract and universal. Historically it claims to have antedated all the great accepted scientific theories in physics, chemistry and astronomy. This is an astound-

ing claim which the history of science will in no sense substantiate. Proof rather than assertion is needed.

The numerous quotations that follow, the author has taken from a mass of official theosophical writings. Only brief statements are made concerning them, the reader may draw such deductions as he feels inclined to make from them. "How does it happen that the teachers of Theosophy know about the position of the stars beyond the reach of the telescopes?" The simple answer to this is that they do not know anything about them. "Why did they comprehend and announce the atomic structure of matter when chemistry was still clinging to an erroneous theory?" The answer to this question is also contrary to fact for they did no such thing. Theosophists assume unto themselves the honor attached to all important discoveries in science. "How did they know the existence of ether before the age of electricity?" Here is another of the same sort of question to fool the uninitiated. Theosophists did not know it then or now. The fact is no one knows it for it is an assumption of science to explain the light phenomena.

"They knew the exact movements in the siderial heavens thousands of years before the Chaldean shepherds began their study of the stars. They knew and taught the psychological laws under which nations and races come and go before the first impulses of civilization thrilled the barbarians that populated what is now the scientific world. They comprehended matter in every form, and life in every variety, and were

familiar with all the secrets of chemistry thousands of years before the infant Modern Science had lisped a single word. This group of unquestionable facts shows that Theosophy has a method of investigation that reaches the very heart of nature." The assertions in this quotation are the most astounding to be palmed off for the truth unless words to Theosophists mean different things to them than to other people. The only fact in this quotation is that concerning the method of Theosophy and no one will doubt it who reflects upon these few quotations. We are willing to let the reader come to his own conclusion as to what that method is.

In order to substantiate many statements appeal is made to the signs, and wonders, and miracles performed lately, especially those by Madame Blavatsky in India. The reader may judge for himself of the genuineness of the miracles by reading the earlier part of this chapter. But if these miraculous signs were as they appeared to be and were not fakes, why are they performed in the dark, in the shadows, behind screen, and in buildings regarded sacred? If Theosophists desire such to be proofs of the genuineness of their claims, why do they not do as Jesus of Nazareth did? That is, He performed all of His miracles out in the open in broad daylight and among multitudes of people. Nine out of ten of His miracles were performed upon the bodies and minds of the people while the other one was upon nature, like walking upon the water. Sin had wrought havoc among men upon earth and

Jesus came to save men from sin and of course the effects of sin would then disappear. But the miraculous signs of Theosophists are with things largely and these of a trivial nature like those performed by the professional magician and the sleight-of-hand performer.

One of the doctrines so utterly disgusting to one acquainted with the subject is that of metempsychosis or transmigration of souls called by theosophists "reincarnation." This belief which has not one scientific fact to substantiate it was held in Egypt perhaps so early as 3000 or perhaps 4000 B. C. and in India many hundreds of years B. C. and on late into modern times by certain mystical speculators in India. This bizarre belief is now resurrected by theosophists and expounded in beautiful, rhetorical, figurative language and palmed off for the truth.

But how does the following impress the reader? "The three worlds in which the evolution of man goes forward are:

"1. The physical world, in which man dwells during the life-time of his physical body. This is the world of causes, in which he sows the seed, the harvest of which he reaps on the other side of death. It is this fact which gives to the physical world such great importance, although man's stay in it is comparatively short.

"2. The astral world, into which man passes at death, called by many names, and with many subdivisions — paradise, purgatory, summerland, modified

hell, desire-land — but all the names convey the idea of an intermediate condition, sometimes purifying, sometimes punitive, but not the state of perfect bliss or — for those who still believe in it — the state of hopeless woe, attained later.

"3. The heaven world from which all evil is excluded — 'there shall in no wise enter into it anything that defileth' (Revelations xxi. 27) — in which joy beyond earth's dreamings, peace beyond earth's understanding, is the lot of the blessed ones who dwell therein."

Doubtless these three paragraphs contain considerable sound philosophy tho the second one smacks strongly of mediæval theology, but in the light of what follows what notion is to be gotten from the above? "A master is a term applied by Theosophists to denote certain human beings who have completed Their human evolution, have attained human perfection, have nothing more to learn so far as our part of the solar system is concerned. These great Beings constitute a Brotherhood, and are members of the Hierarchy which governs the world, and is guiding and forwarding the development of the race. They call Themselves the Elder Brothers of humanity, and voluntarily incarnate in human bodies in order to form the connecting link between human and superhuman beings."

Did you note that these Elder Brothers voluntarily incarnate in human form? But such keep in "secluded spots" and "away from the tumult of human life."

But "Some members of the Theosophical Society have found Them and have become Their disciples." Now note "The Path of Discipleship," "A clean life, an open mind, a pure heart, an eager intellect, and unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, etc., etc." Among the few members of the Theosophical Society who have found the great Master was Madame Blavatsky, but how does the instruction here given fit her? Read the earlier part of this chapter and answer for yourself.

We give the names of a few of the so-called "Masters" whom some of the members of the Theosophical Society have found. At first it may seem rather strange that the first one mentioned by the Society is Jesus "as man, achieved Masterhood, and became the Lord and Master of the Church founded by Christ . . . Clothed in a body He has taken from Syria, He is waiting the time for His reappearance in the open life of men."

The second one mentioned is Hilarion "who gave thru M. C., The Light On the Path, and thru H. P. Blavatsky, The Voice of the Silence." The next ones mentioned are: "Those who are named M. and K. H., in The Occult World by Mr. Sinnett, were the two Masters who founded the Theosophical Society, using Colonel H. S. Olcott and H. P. Blavatsky." "The Master Rakoczi and Others known as the Comte de S. Germain in the history of the eighteenth century; as Bacon in the seventeenth; as Robertus the monk in the sixteenth; as Hunyadi Janos in the fifteenth; as

Christian Rosencreuz in the fourteenth — to take a few of his incarnations — was disciple thru these laborious lives and has now achieved Masterhood . . . And there is the 'Venetian,' and 'Serapis' who taught Colonel Olcott for awhile, and 'The Old Gentleman of Tiruvallur,' that H. P. Blavatsky named thus quaintly, visited in his Nilgiri retreat by Subba Rao and C. W. Leadbeater, the retreat some eighty miles from Adyar, where he lives secluded, watching the world as it changes, and plunging deeply into the abstruser sciences of which chemistry and astronomy are the outer shells."

The above quotations taken from the Theosophical writings issued by the Publicity Department of the Society are a fair sample of the mystical ideas endorsed by the Society, of the fallacies of the abstract and the universal, and the assertion of that which is historically untrue. We have shown in the earlier part of this chapter that *Isis Unveiled* by Madame Blavatsky, which contains much that purports to have been received by her while in India thru consulting some of these Masters, was actually written and printed October 2, 1877, while she did not leave America till December, 1878, for India. Many are fascinated with the mystical speculations of Theosophy, but pass by the character of the writers of such productions. Character is the supreme thing and not juggling with mystical ideas in figurative and occult language.

In this land of freedom men are privileged to write and print whatever their speculative fancy takes to, and others are free to read or not to read and to accept

or reject. Theosophists, Swedenborgians, Russellites, Christian Scientists, and mystics of all types find an inner meaning in the Jewish and Christian Scriptures, each claiming to have found the truth and to employ the one true method of interpretation. However, they differ in their conclusions and of course all cannot be correct. A comparative study such as we are trying to make in this series of lectures reveals the many inconsistencies and contradictions which should lead one to look elsewhere for the TRUTH. "Jesus said to those Jews that had believed him, If ye abide in my word then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. If, therefore, the Son shall make you free, ye shall be free indeed." (John viii. 31, 32, 36.)

CHAPTER III

Swedenborgianism

SWEDENBORGIANISM finds its beginning and exponent in Emanuel Swedenborg who was born January 29, 1688, at Stockholm and died in an obscure lodging house in London, March 29, 1772. He came of a good family of miners. His father, Dr. Jesper Swedberg, was for a time professor of theology in the University of Upsala, and bishop of Skara. He was also chaplain of the Court; dean of the Cathedral of Upsala; and superintendent of the Swedish churches in America, London, and Portugal. He was learned and because he laid more stress on the "cardinal virtues of faith, love and communion with God than on the current dogmas of the Lutheran Church" he was persecuted by being accused of heterodoxy.

"Bishop Swedberg was simple in his habits, direct in his action, and courageous to attack evil and error wherever he found it,— in king or subject. He was a zealous reformer, a prolific writer, and constantly on the alert to correct abuses, and provide improved methods of instruction. He was a sturdy, devout, wise, practical man. Such was the parentage which had its influence in determining the mental and spiritual qualities of Swedenborg."

Not much is known of Emanuel Swedenborg's early

life. The following was written by himself and gives some idea of the bent of his mind: "From my fourth to my tenth year I was constantly occupied in thot upon God, salvation and the spiritual experiences of men; and sometimes I revealed things at which my father and mother wondered, saying that angels must be speaking thru me. From my sixth to my twelfth year I used to delight in conversing with clergymen about faith; saying that the life of faith is love, and that love which imparts life is love to the neighbor, also that God gives faith to everyone, but only those receive it who practice that love."

After graduating at the University at Upsala with the degree of doctor of philosophy (Ph. D.) in 1710, he traveled extensively as was the custom of the time for university graduates. His travels led him to England, Holland, France and Germany, studying natural phenomena, and writing Latin verses. Knowledge to him was the means to a practical end.

He had previously written a work on mechanical and mathematical inventions and discoveries which won him favor with the king to whom he was introduced in 1716. King Charles XII thereupon appointed him assessor extraordinary on the Swedish Board of Mines. While on this board he made remarkable reports on smelting and assaying ores, comparing Swedish with other methods.

After the death of the king the Queen Ulrica elevated him to the nobility in 1719 which changed his name from Swedberg to Swedenborg. (The "en" cor-

responds to the German "von.") While in the Swedish House of Lords his contributions to political and financial questions had much influence.

He declined the chair of mathematics in the University of Upsala, declaring it a mistake for one to be limited to theory. He had a philosophical turn of mind which led him to other studies.

It seems clear enough that Swedenborg anticipated many scientific facts usually regarded much more recent. His voluminous writings were not collected till the close of the nineteenth century. He was in some of his theories far ahead of his time. So early as 1721 he had laid the foundation of a scientific explanation of the universe. "His work on paleontology shows him the predecessor of all the Scandinavian geologists, and his contributions in this field alone would have been sufficient to perpetuate his fame. He was also a great physicist and had arrived at the nebular hypothesis theory of the formation of the planets and the sun long before Kant and Laplace. His theory of light and theory of the cosmic atoms were equally astonishing. He wrote a lucid account of the phenomena of phosphorescence, and adduced a molecular magnetic theory which anticipated some of the chief features of the hypothesis of to-day. The great French chemist, Dumas, gives him the credit for the first attempt to establish a system of crystallography. He was the first to employ mercury for the air-pump, and devised a method of determining latitude at sea by observation of the moon among the stars. He suggested the use

of experimental tanks for testing the power of ship models, invented an ear-trumpet for the deaf, improved the common house-stove of his native land, cured smoky chimneys, took a lively interest in machine-guns and even sketched a flying machine."—Encyc. Brit., 11th edit.

In 1754 Swedenborg published a work on the relation of the finite and infinite; body and soul. From this time forward he sought to discover the nature of the soul and spirit by studying anatomy. In order to acquire the most information on anatomy he traveled thru many countries consulting famous teachers and books. His researches in physiological science were noteworthy especially on the brain and spinal cord.

After reaching middle age Swedenborg underwent a profound change from that of the scientific scholar, legislator, and man of practical affairs. He left off his researches in the physical realm and took up that in the psychical and spiritual realm. He constantly insisted on the supremacy of the divine and spiritual.

He had dreams and visions and heard mysterious conversations before being illumined by "the manifestation of the Lord to him in person." From 1710-1745 he studied the physical sciences and in the latter year heaven was opened to him. Swedenborg claimed the Lord let him see the heavens and the hells, and talk with the angels, and also revealed to him the doctrines concerning the New Church.

Swedenborg wrote: "That the Lord manifested Himself before me His servant, and sent me to this

office, and that He afterward opened the sight of my spirit, and so has admitted me into the spiritual world, and has granted to me to see the heavens and the hells, also to converse with angels and spirits, and this now continuously for many years, I testify in truth; likewise, that from the first day of that call I have not received anything which pertains to the doctrines of that church (the New Church) from any angel, but from the Lord alone while I read the Word."

Robsahm says Swedenborg gave him an account of the circumstances of his first revelation: "I am God the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold the spiritual sense of the Holy Scriptures. I will Myself dictate to thee what thou shalt write."

In 1747 he resigned from the Board of Mines and devoted himself wholly to the study of Hebrew, interpretation of the Scriptures, and writing.

Swedenborg avoided disputation, but if driven to it, would defend himself in a few words and in gentleness of manner. His food was plain, being mostly bread, milk and coffee. He paid little attention to day or night, and for days at a time would lay in a trance. Often his servants would be disturbed at night by "his conflicts with evil spirits." His friends give three extraordinary instances of his admission into the unseen world, but there is no account at first hand while Swedenborg's own reference to one of these can be explained without reference to the Supernatural One. He never married.

Swedenborg was a voluminous writer tho his writings are not as numerous as some have said. His principal works are *Arcana Cœlestia; Apocalypse Explained, and Apocalypse Revealed.* We quote from one of the official publications of the Society: "Their contents may be classified under four heads: (1) The exposition of the interior meaning of the Scriptures; (2) The analysis and discussion of doctrine; (3) The discussion of the philosophical principles on which the system rests; and (4) A record of the things seen and heard by him in the spiritual world. And it is well to note, so contrary is it to general opinion, that the third and fourth subjects occupy only a small portion of the whole. Of the twenty-six volumes above mentioned, eighteen are expository, explaining, consecutively, Genesis, Exodus, and the Book of Revelation, and incidentally the greater portion of the rest of Scripture. Of the remaining eight volumes, one is a treatise on the nature of the spiritual world and its relations to the physical world; another is a philosophical treatise, while the other six are mainly of a doctrinal character. From which it appears that Swedenborg is to be regarded first, and chiefly, as an expounder of Scripture, and secondly, as an expounder of Christian doctrine; while his experiences in the spiritual world were employed in his writings simply to illustrate and exemplify the spiritual principles and laws which he set forth." "*Arcana Cœlestia* takes up, verse by verse, the books of Genesis and Exodus and brings out the spiritual meaning that lies within the literal stories. *Apocalypse*

Revealed explains the visions of John as set forth in the Book of Revelation in a way to make the teachings of this book of vital interest and importance." On this Swedenborg himself says: "The style of the Word is such that there is holiness in every sentence and in every word and in some places in even the very letters. This is why the Word unites man with the Lord and opens heaven . . . It follows that the man who reads it from the Lord and not from himself alone is filled by it with the good of love and the truths of wisdom."

The reader will note this is plainly a mystical interpretation and point of view. It regards the Scriptures as containing some mystical, occult, hidden, secret, symbolical and figurative meaning. Besides letters and words are only signs and symbols of ideas that man has invented by which he can communicate with his fellows and such do not possess the character of holiness for holiness is a characteristic of personality. It will also be observed that these books just mentioned are the same ones Christian Science finds possessed of a peculiar meaning, also mystical but signifying something very different from Swedenborg's idea. Did Mrs. Eddy choose these same books for her fanciful interpretation because she had already before her a master mind in the occult interpretation?

Luther and Swedenborg are alike in that neither had any intention of founding another or new church; Luther thot only of reforming the Roman Catholic Church, corrupt in doctrine and practise; while Swedenborg believed he had found a point of view and

method of interpretation upon which all Protestantism would agree and accept. His was a recoil from the mechanical and legalistic interpretation of the Scriptures, an attempt to inject a spiritual and mystical element into interpretation. But the same thing happened to both alike: The Roman Catholic would not accept Luther's ideas, nor has Protestantism accepted Swedenborg's, and thus two distinct religious organizations have come into existence.

The official name is the New Jerusalem, founded on the doctrines set forth by Emanuel Swedenborg in his writings. The organization had its beginning in a meeting of five persons in London in 1783, eleven years after the death of Swedenborg. The next year William Glenn delivered a course of lectures in Philadelphia which constituted the beginning of the doctrines and church in America.

The New Church is strongest numerically in Europe and America tho there are organizations in Africa and Australia and some of the islands. The American Year Book for 1919 gives: two bodies; 131 ministers; 146 churches; 9772 communicants. Each church is free to act as it chooses tho there is a tendency towards the Episcopal form of church government.

In England the societies or churches hold a General Conference, while in the United States they call it a General Convention. It is safe to suppose there are a goodly number of believers in the doctrines of Swedenborgianism who are members of the Protestant churches. Today Swedenborgians do not regard them-

selves as one of the branches of the Christian Church, but rather "believe the doctrines to be a New Dispensation of divine truth, and to constitute a distinct step in spiritual knowledge, which will lead to a new and higher spiritual life. They regard them as a spiritual science which solves the problems of theology, reconciles the contradictions, elevates the mind to a higher sphere of knowledge, and meets all man's spiritual wants."—Schaff-Herzog. Encyc.

The church of The New Jerusalem has a school for training its ministry called New-Church Theological School, located at 48 Quincy Street, Cambridge, Mass. It was founded in 1866 and incorporated in 1881. The catalogue issued in July, 1921, gives the number on the Faculty as four, with arrangements with other schools in Boston and Cambridge for instruction in English and music. The same catalogue gives the list of students from the founding of the institution in 1866 to 1921 and shows the attendance to be small, ranging from about five to twelve each year.

"The courses of instruction at the school regularly call for three years of residence and have been arranged for those who have received a college training. Students with a college degree, completing the work of the three years, are given a diploma of graduation. Applicants without a college preparation, as well as those with one, may, on vote of the Faculty, be admitted to the school for a designated period. Such students receive certificates stating the length of time they have been at the school and the character of the work they

have done." Apparently no degrees are conferred; the present Faculty have none in connection with their names tho several members of the Faculty in the earlier history of the institution have D. D. to their name.

We continue to quote from the same Catalogue: "The purpose of the school is to train men for ministry to the contemporary spiritual life of men. To this end the Word is studied, not only in its historical meaning, but in its present, deeper meaning for men's spiritual life; and the Doctrines of the New Church and of a revived spiritual life, drawn from the Scriptures, and stated in the Theological Works of Swedenborg, have a distinguishing place in the curriculum. Every other department of instruction relates itself to this training of the minister to serve with power the spiritual life which the Lord, in a fresh disclosure of His mind, is seeking to revive among men. . . . The school does what it can to introduce its students to fields of use in the Church; their employment rests with the Societies, and their ordination with the General Convention or the State Associations."

In June, 1921, was held in a four days' session "the One-hundredth Annual Session of the General Convention of the New Jerusalem." Its Journal contains 250 printed pages. The Journal gives the names of 22 states in the United States having Societies or organizations ranging from one to three or four in most to fourteen in Massachusetts the largest. Eleven states have only a representative, while twenty or more for-

eign countries are named having seldom more than one organization.

This Journal gives only eleven pages to addresses, the remainder is devoted largely to reports from officers, boards, committees, societies, and ministers. It also contains a list of names of 101 ordained ministers and 7 authorized ministers thruout the world.

Swedenborgianism is theosophical in character and is briefly tho comprehensively presented in Swedenborg's *Divine Love and Wisdom.* God is regarded the Divine Man. There are two distinct worlds: natural or material, and spiritual, tho they are intimately related by analogous substances, laws and forces. His dogmatic ideas are presented in analogues such as the natural sun being the source of nature and the spiritual sun the source of love and intelligence of life.

We quote from an official publication, What is Swedenborgianism? "Swedenborgianism is the popular name for that system of religious doctrine and philosophy which is set forth in the writings of Emanuel Swedenborg. The designation, however, has always been disowned by those who accept that form of faith, for this reason, among others, that they are unwilling to tolerate even a possible implication that the faith they hold is the product of any human mind. Swedenborg insists, in the strongest terms, that no credit is due to him for the truth which his writings contain; that his mission was simply to write out and publish, thru the press, what was given him by the Lord; and those who adopt his teachings feel bound to accept this

claim with the rest, and to give as little prominence as possible to the man Swedenborg. They contend that the system of faith they accept is no 'ism,' no man's version of Christianity, but the true Christian doctrine, the actual contents of Holy Scripture. And this conviction rests on no human or traditional authority, but upon the simple fact that they see for themselves in the Scriptures the things which they believe."

In this quotation Swedenborg seems to represent himself as a mere amanuensis of the Lord. But on reading his writings they bear all the ear-marks of human speculation just as those of any other writer who does not make any such claim. Swedenborg is a mystic of the highest and best type. He has been accused of being a medium and the New Church of being a spiritistic body. This is emphatically denied by them and rightly too. He himself says: "To speak with spirits, however, is at this day seldom given, since it is dangerous; for then the spirits know that they are with man which otherwise they do not know, and evil spirits are such that they hold man in deadly hatred and desire nothing more than to destroy him, both soul and body." In this he does not deny there are spirits and in communication with man but warns against consulting them, and the New Church declares that to deliberately seek intercourse with spirits is dangerous and disorderly and fraught with "serious consequences to man's sanity."

We quote again from an official publication of 1921: "The New Church teaches that God is infinite Love,

Wisdom and Power; He Himself was the infilling soul of Jesus Christ. He clothed Himself with human form and life: He met and overcame *as a man* every temptation to which man is subject: Thus by His life on earth, His death and resurrection, He glorified His Humanity and so made manifest the God-Man nature of His Deity." This gives us some idea of the nature of God as conceived by Swedenborg and His relation to Jesus Christ. Swedenborg himself declares: "As the Lord alone is the Savior and the Redeemer, and as it is said (see Isaiah xlv. 21, 22) that Jehovah is that Savior and Redeemer, and that there is none besides Him, it follows that the one God is no other than the Lord."

But let us note again Swedenborg's own words: "That God is a Man and that the Lord (Jesus Christ) is that Man is made evident by all things in the heavens and beneath the heavens. In the heavens all things go forth from the Lord in greatest and in least things are either in the human form or have reference to the human form; the whole heaven is in the human form; every society of heaven is in the human form; every angel is a human form; and also every spirit beneath the heavens; and it has been revealed to me that all things both least and greatest that go forth immediately from the Lord are in that form, for that which goes forth from God is an image of Him. This is why it is said of the man Adam and Eve, That they were created into the image and likeness of God." . . . "That the inhabitants of this earth from the primeval

age had an idea of God-Man or of the Divine Human, is evident from the worship of idols, also from the ideas of such of the heathen as had interior thot and perception, like some of the Africans; likewise from the inhabitants of almost all the earths. Man has such an idea of the Divine because it flows in from heaven, for in heaven no one can think of God except as in a human form. If he thinks otherwise his thot of God perishes, and he himself falls from heaven. This is because the human form is the form of heaven, and all thot of angels proceeds according to the form of heaven." Such anthropomorphic ideas are astonishing to us today and from one who was as great a scholar as was Swedenborg.

Two of the most outstanding doctrines of Protestantism which Swedenborg attacks are the Atonement and Trinity. He strongly insists on the unity of God. Jehovah has left a visible representative of Himself in the Scriptures. This Word in the Scripture is an eternal incarnation in a three-fold sense — natural, spiritual, celestial. Of course it is plain enough that Swedenborg is the Paraclete of this dispensation and the great expounder of the threefold sense of the Word. On this doctrine of the Trinity, Swedenborgianism is more akin to Unitarianism than to Protestantism. The Father is Jehovah-God as He is in Himself; the Son is His human form for the purpose of saving man; the Holy Spirit is the power of God as manifested in humanity. As the soul, body and power are embodied in each human being, so does Jesus Christ embody the

Father, Son and Holy Spirit. The very essence of God's nature is love which is His only motive while wisdom is the form of every act. God is one in nature and person, and Life is this Divine Person. Life is uncreated and cannot be created, the only creation there is are forms into which flows this uncreated life. Man's intellectual, moral, and spiritual powers are simply gifts from God, hence, this means an inherent conjunction between the two which measures the quality of man's life.

Man possesses two receptacles for God: will and understanding, into which God pours divine love and divine wisdom. Before the Fall this influx was unhindered, but since then successive dispensations have been necessary. The power of evil spirits over man became so great God had to come into nature to restore man to connection with Himself. If God had come in His unveiled divinity the "hells" would have been destroyed which He did not seek but only to subjugate. The Divine Mind is the final cause of all things, both natural and spiritual. The very end of creation is for man to come into conjunction with nature, spirit, and God, and so to become the image of the Creator.

If the reader is interested in mystical interpretations, how does the following impress you? Man thinks, and feels, and wills in such a manner that he appears to himself to be an independent being. This is what constitutes his freedom and made possible his fall. His fall was brought about by his senses under the representative form of a serpent. His affections were at

first represented by the woman; his intellectual nature was represented by the man; hence he came to know both good and evil and thot himself to be as God. Gradually this harmonious relationship among his faculties became more and more disturbed until he lived wholly upon the plane of his senses. This is what constitutes his spiritual death. His nature was thus so wholly evil that God could communicate with him only in an indirect manner thru an angel and the Law. This Law contains the essential principles of spiritual life and provided for a representative worship, the highest man was capable of. Later God took on Himself the form and so joined man on the plane of his senses which man could understand. Jehovah did not by this act divest Himself of any power nor become a babe but only manifested Himself in human form which was necessary on account of man's dying condition.

While Swedenborgians claim that his writings are sun-clear and contain no contradictions but are the absolute truth, it seems to be difficult for writers to agree upon what Swedenborg meant in his writings. We are trying to correctly represent him and are closely following their own ordained ministers in their interpretation of him. But we confess we are having a rather difficult task. In a mystical interpretation there are no metes and bounds; in the figurative language of the Scriptures is limitless room for further figurative and fanciful imagery which is affirmed to be the realest of reals and most substantial of substantialities. Note

this which is a very incomplete statement of Swedenborg's point of view, yet it gives something of his idea. The human form assumed by God could learn, could be tempted, etc., and had a consciousness other than the divine consciousness that it clothed. This is what gives the idea of Jesus Christ being a person distinct from Jehovah. The Lord's death is constituted by the cessation of this inharmonious organic functioning and not by the commonly thot of crucifixion of the body. The making of human nature into a divine nature is called glorification. In this glorified state of human nature the Lord now exists and so can more directly influence or control men. The Rev. John C. Ager, a Swedenborgian, says: "During all these centuries, societies of evil and idolatrous spirits had been forming in the spiritual world, from the millions pouring into that world from this, increasing the evil influences to which men were subject and correspondingly weakening the good influences. These infernal hosts so increased in number and power as to cut off from men all influx from heaven. They overshadowed the race like a dense cloud. The most direful disorders prevailed alike in the spiritual and in the natural worlds. That balance between heavenly and infernal influences, which is a necessary condition of human freedom, was destroyed; the devils began to take possession of the bodies as well as the souls of men, and the frequent cases of individual obsession foreshadowed what the destiny of the whole human race must be, unless this tide of evil could be rolled back and the infernal hosts

reduced to subjection." This is indeed a rather remarkable kind of theology and Scriptural interpretation. The idea of the human dead blocking the way of communication between the God of heaven and mankind on the earth, and these evil spirits (human dead) bringing direful disorders in the physical world, is just a little too much for most people to accept. And again, what kind of notion does Swedenborg have of human freedom when he holds that "balance between heavenly and infernal influences" is a necessary condition of human freedom? This is a strange kind of psychology and philosophy.

The spiritual world is really a substantial world and the realm of causes. Spiritual substances have only the form and external appearance to material objects, they are not created nor subject to the law of time and space. Heaven, and the world of spirits, and hell are the three grand divisions of this spiritual world. The world of spirits is intermediate between the other two. Into this intermediate realm every man goes at death where, according to the character of each person, he is prepared for heaven or for hell. It is not regarded as a place of probation but rather one of instruction in truth. Because the spiritual faculties are freed from the limitations of the material body, spiritual forces operate rapidly and powerfully. One's individual freedom is not interfered with in going where he pleases and in choosing his companions tho harmonious natures naturally associate. Men and women rise to heaven or sink to hell when the internal and external become

homogeneous. The inhabitants of hell live in groups rendering to one another such services their necessities demand. They have no conscience while self-love and hatred towards others are their ruling motives which are repressed by suffering. By this they lose all semblance of humanity tho they are not destroyed. On the contrary, those whose dominant motive in life is love to God and to his neighbor go to heaven which is a state not of idleness nor rest after labor, but of intense and increasing activities. Because the dominant principle is positive and constructive, the remainder of their existence is a process of increasing perfectability.

Here are some ingenious speculative and dogmatic statements concerning the Church. We quote from a compilation made from Swedenborg's writings in order to set forth the main features of his doctrinal teachings. Since these were authorized by the New Church we suppose they are regarded the most fundamental and as correctly as possible represent the belief of the New Church. "The conjunction of good and truth makes the Church." "Good of life from charity and its faith makes the Church." "There are two things that make the Church; good of love, and truth of doctrine. The marriage of these is the Church." "There are three things that make the Church; truth of doctrine, good of love, and worship from these." "By a man of the Church is meant a man in whom the Church is." "Spiritual good is the good of truth, that is, truth in the will and in the act. This truth, or this good of

truth, in a man makes him to be a church." "When a man perceives delights from an affection for good and truth, he then begins to be a church." "It is the same whether you say a spiritual man or a spiritual church; for a spiritual man is a church in particular and many are the church in general. Unless a man individually were a church, there could be no church in general."

We quote from Swedenborg: "And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, signifies the New Church to be established by the Lord at the end of the former church, which will be consociated with the New Heaven in Divine truths as to doctrine and as to life." " 'They shall see the Son of Man coming in the clouds of heaven with power and great glory'— signifies that the Word will then be revealed as to this internal sense, in which the Lord is." "The church on the earth is the foundation for heaven. For the influx of good and truth from the Lord thru the heavens has its utmost termination in the goods and truths which are in the man of the church. Consequently, when the man of the church is in so perverted a state, that there is no longer any admission for the influx of good and truth, the powers of the heavens are said to be moved. It is always provided, therefore, by the Lord that something of the church should remain; and when a former church perishes, a new one is established."

It will be observed that one of the prominent doctrines of the New Church is that of the second coming of Christ. Most people interpret the two quotations

from the Gospels in the previous paragraph and similar passages to mean the personal, visible and physical return of the Lord. But it is observed Swedenborg interprets such differently. He maintains that such a condition of society existed (as quoted above) 1900 years ago, that is, that the Jewish church became empty, formal, corrupt and so blocked the influx of goods and truths from the Lord to mankind and that the Lord Jesus came and founded a new era or the Christian Dispensation. About the middle of the eighteenth century society again became corrupt, falling to its lowest depths, at which time Swedenborg was admitted into the realm of spirits and witnessed the last judgment of them. This occurred in the year 1757, which not only inaugurated a new dispensation but factually constitutes the Second Coming of the Lord. The city of the New Jerusalem described in the Revelation signifies this new dispensation of which Swedenborg is the precursor and his writings the doctrine for the new dispensation. When Swedenborg was told that his ideas were too novel and strange, he replied that the people were not prepared for them and that the early Christians were too simple to comprehend them.

The reader has doubtless recognized in the doctrines of Baron Swedenborg much that is figurative, mystical, and contradictory. There is an ingenious mixing of truth and error, sound theology and a mystical interpretation of Scripture. There is plainly noticeable a confusing of the imaginable and unimaginable with the thinkable. Often the abstract is represented as the

only substantial and abiding real while the concrete is as often regarded as possessing no substantiality.

There is an utter lack of sound principles of interpretation resulting in a wild extravagance of dogmatic statements. Solid, substantial facts are often mystically and vaguely treated while figurative language is grossly and casually conceived as tho representing abiding substantialities. Because Swedenborgianism contains much orthodoxy and beautiful symbolism, many excellent Christians in the various churches (we believe) are deceived and deluded into accepting its wild, often grotesque and bizarre teachings. The entire system of speculation rests upon the assumed experience of a religious genius and man of great learning for his day. But with the development of psychology in our time we are able to explain in a very satisfactory manner the conditions which have brot about such a mystical speculation and its acceptance by so many well-meaning seekers after the truth.

Swedenborgianism is another of the false "isms" of our day. The writer cautions the reader to look well to his theological goings as well as to his motives, desires, and practical life for the very substance of his beliefs gets incorporated into everyday life. Profound learning in theology, philosophy, science, history and literature is not essential for salvation but it profoundly affects one's character and life. It is of utmost importance to keep an open mind and a great passion for the truth.

CHAPTER IV

Russellism

CHARLES TAZE RUSSELL (Feb. 16, 1852—Oct. 31, 1916) was born in Allegheny, Pa., and died on board a train at Pampa, Texas. He was the second son of a Pittsburgh, Pa. merchant. He was raised in the orthodox faith of a Congregationalist. At the age of fifteen, being full of zeal for his religious faith, he attempted to convert a young infidel friend of his, but the young Russell was worsted in the argument on the doctrine of hell and eternal torment, and by the time he was seventeen he had become a sceptic.

In 1879 he married Maria Frances Ackley from whom he separated in 1897 because of a disagreement about publishing his journal. They had no children. He was accused of immorality, and many slanderous rumors were circulated about him—all of which his followers have vigorously denied even to the offering of $1000 to any one who could prove the charges.

He followed the business of his father and became so successful that within a few years he owned five clothing stores and amassed a fortune of $200,000. Another statement seemingly authentic says his fortune was $300,000. At his death he had only

$200 left, having spent all in propagating his religious beliefs. He spent $40,000 in the publication of his first work, "Food for Thinking Christians." It is claimed he never publicly asked for money tho many wealthy members of his cult gave largely for the support of his work and the propagation of the doctrines he taught. He traveled all over the United States, and in 1912 made a tour of the world. He had been to Europe several times.

His education was rather limited tho he read and studied much privately. Tho a sceptic at seventeen he yet believed it worth while to read along religious lines so that by the age of twenty he had a good knowledge of the oriental religions. But these did not satisfy him so he began to read the Bible believing the old theological doctrine of "hell-fire and brimstone" was not in harmony with God's character as the Bible portrayed it to him. While all of the Christian churches accepted the same Bible and their creeds differed widely, yet he believed it worth while to study the Bible. The doctrine of "hell-fire and brimstone" was to him the most outstanding one to which he gave most attention and came to the conclusion there is no hell as the churches and creeds taught. From this position he went on to study other doctrines as taught by the various churches and of course differed widely from the beliefs of most of them.

For the spread of his doctrines he began in 1879 to publish "The Watch Tower and Herald of Christ's

Presence" and continued its sole editor till his death. In 1884 "The Watch Tower Bible and Tract Society" was incorporated with Pastor Russell as President in Allegheny, Pa. The business grew enormously and in order to be nearer the Atlantic the publishing headquarters were moved to Brooklyn, N. Y. in 1909. One of their writers says, "It was by the merest accident that the Henry Ward Beecher mansion, at 124 Columbia Heights, Brooklyn, came into the possession of the Society, and Pastor Russell continued to use the home of Brooklyn's world famed pulpit orator as his study and residence until his death."

Judge J. F. Rutherford has become the successor of "Pastor" Russell as he preferred to be called. The Judge says, "Pastor Russell was not the founder of a new religion, and never made such claim. He revived the great truths taught by Jesus and the Apostles, and turned the light of the twentieth century upon these. He made no claim of a special revelation from God, but he held that in the light of the prophecies it was doubtless God's due time for the Bible to be understood; and that all fully consecrated to the Lord and his service would therefore be permitted to understand it. . . . He was the greatest religious teacher since Saint Paul, and did more than any other man to establish the faith of the people in the Scriptures. His aim was to reach, if possible, every truth-seeker—Catholic, Protestant, Jew and Free-thinker. He stood entirely

free from all sectarian bonds. His work was wholly independent."

Russell assumes the attitude of a true investigator when he says, "In order to understand the Bible we must approach it with free minds, unbiased, and seek to be taught by it instead of seeking to make it support our own theory or irrational theories of the past." But had he really done this he would not so likely have put forth some of the interpretations we find in his writings and sermons. There is no doubt he was sincere, and exalted the Christ, and believed the Bible to harmonize thruout, and he acted upon this supposition in his interpretations.

Pastor Russell's publications have been translated into thirty-five different languages. He acted as pastor to "1200 congregations of Bible students in different parts of the world" which he visited in person or thru the "Watch Tower." He employed many lecturers to travel thruout the United States, and several hundred men who gave a portion of their time to lecturing on the Bible and of course giving Russell's fanciful interpretations to many Scripture passages.

Money apparently without limit has been used in propagating Russell's ideas before the public. No charges for admission were ever made nor public collections taken. His method is thus in sharp contrast to that of Sir Conan Doyle who in his lecture tour of the United States charged high prices for

admission to his lectures on "spiritism" which he declared to be the "coming religion."

It was in keeping with his method during his life in spending money lavishly in advertising his ideas, that at his funeral the great Temple in Brooklyn was elaborately decorated with floral offerings. The interment was in a sunken vault in North Pittsburg the scene of his earlier labors. "The path to the grave was lined with flowers." A second service was held in Carnegie Hall, Pittsburg.

Rutherford says, "In the fall of 1911 he [Russell] was chairman of a committee of seven who made a journey around the world and especially examined the conditions of the missionary work in Japan, Korea, China, Syria and India. At a public mass meeting held at the New York Hippodrome in the spring of 1912, to hear the report of this committee, Pastor Russell delivered the report and gave a discourse which stirred the missionary world from centre to circumference." This last sentence tells a tremendous fact, for the missionary world was stirred by the report which grossly misrepresented the facts as they exist on the fields named. The writer distinctly remembers the tremendous sensation created thruout the country as he read the newspaper reports of the occurrence. This was a self-appointed committee which visited the coast cities but not the interior mission stations, and these were not really investigated stations. The reports

were "doctored" and did not correctly represent the mission work being done.

In reading Russell's writings, one is impressed with the idea that his entire energy was spent on speculative questions, and his interpretations of the Scriptures are in marked contrast to those of every other commentator. He seemed to delight in attacking everything passing current as orthodox among the various churches. It is a fact that many passages of Scripture are not interpreted to-day as they once were, that is, the emphasis is greatly modified or shifted. In fact it seems a little strange that Christendom has so grossly erred in its interpretation of the Scriptures and that Russell should have found the truth so long obscured. This smacks a little of egotism, and conceit, and a "special revelation." Had not Russell been a rich man and willing to spend his fortune in the propagation of his ideas, his theology would have perished long ago as that of many another. He is to be classed with Dowie, Swedenborg, Joe Smith, Mrs. Eddy and others who claim to have some special insight into the Sacred Scriptures in marked contrast to other interpreters of the Bible. Each one declares to have found the essential truth for man but since the teachings of the abovenamed are in such extreme contrast to one another, it is impossible that all can be true. Some one or more must be in error in their claims and the doctrines cannot all be true.

As an example of the unfairness and bias of the

man he quotes Rev. ii. 2, and proceeds to show that the Greek and Roman Catholic Churches and Church of England are unscriptural in their doctrine of Apostolic Succession. Russell claims there were only twelve Apostles (with Saint Paul taking the place of Judas Iscariot) and never to be any more; and to claim that one's ordination to the Bishopric is thru an unbroken line from the Apostolic days is the same as to claim one is an Apostle. This is surely not fair reasoning. His teaching on this point is in marked contrast to that of Mormonism and Dowieism for these believe there must be Twelve Apostles in the church organization all of the time.

But the most prominent of all Russell's teachings are: (1) on the future state of the soul, and (2) on the second coming of the Lord. More time, labor, energy, money has been spent in propagating these two doctrines and especially the first one, than in any other doctrine. His conclusion is that there is "no hell" other than here on the earth, and that the punishment taught in the Bible is not torture but eternal death.

Russell insists that Jesus taught in parables and they are not to be taken literally. He quotes much from the Bible in support of this contention and then says: "Bear in mind that we are not discussing what the punishment for sin will be. We are not claiming that sinners will escape a just penalty for sin. We are claiming that eternal torture or purgatorial tortures for sinners would not be just, rational, sane punishments, but, on the contrary, would exemplify a bru-

tality and devilishness which has no parallel in the most degraded of our fallen race." Another who endorses this idea writes: "In fact, he saw that all the comparisons and contrasts in the Bible are never between life in happiness and life in misery, but always between life and death, eternal life or eternal death, all the wicked utterly destroyed in what the Scriptures call the 'second death,' so completely destroyed that 'they shall be as tho they had not been,' and even 'the remembrance of the wicked shall rot,' utterly pass from the memory of all forever."

These two questions of the future state and the second coming of the Lord are very closely related by Russell in his exposition of the Bible. He sets the date 1874 when the Lord returned to the earth "as a spirit being, invisible to human eyes, not in a body of flesh." Judge Rutherford writes: "Pastor Russell adhered strictly to the teachings of the Scriptures. He believed and taught, as before mentioned, that we are living in the time of the Second Presence of the Lord Jesus, and that His Presence dates from 1874; that since that time we have been living in the 'end of the age,' during which the Lord has been conducting His Great Harvest work; that, in harmony with the Master's own statement, this Harvest work is separating true Christians, designated as 'wheat,' from merely professing Christians, designated as 'tares,' and gathering the true saints into the Kingdom of the Lord." Rutherford quotes St. Luke xii. 42-44, and then comments: "Thousands of the readers of Pastor Russell's

writings believed that he filled the office of 'that faithful and wise servant,' and that his great work was the giving to the Household of Faith the 'meat in due season.' His modesty and humility precluded him from claiming this title."

Again Russell says: "The great Divinely arranged Purgatory, to last one thousand years, will be glorious. All the heathen and the ignorant, superstitious millions of Christendom, who were taught to call themselves Christians, but who knew that they were not, will have the opportunity of coming to a knowledge of the true God and of His gracious provision for them."

This all means that at the close of the Millennium all the wicked will be destroyed, annihilated, and the ones rendering heart-obedience to Christ "shall be fully restored to human perfection of body, mind and character." During the Millennium the earth will be restored to a state of Edenic Paradise and perfect man will inhabit it forever.

By this time the reader has probably made up his mind as to the value and general result of such speculation.

In 1889 Russell wrote a small book in which he declared the beginning of the time of the end of the Gentiles to be 1799 and this period of preparation to end 1914, with the last world empire pictured by Daniel's prophecies. From an official pamphlet we quote: "Promptly in August, 1914, the Gentile kingdoms referred to in prophecy began a struggle known as the World War, which will culminate in the com-

plete overthrow of all human government and the establishment of God's kingdom on earth. A little later the time will come for the resurrection of the dead." The date now set for the final consummation is 1925. It being now 1924 we await with interest to see if this prediction will not come to naught as very many others have.

Much stress is laid on the 1290 Days of Daniel; the 1335 Days, and the 2300 Days which last means 2300 years after Daniel's vision. But as a sample of the correctness of the predictions of Russell we note that "From creation of Adam to 1873 was 6000 years." Now any student of history knows that such a statement is very far from being historically correct. History is full of predictions of this kind and many have been the persons given to such calculations and as many times failed of fulfillment save those of recent prediction that have not had time yet to occur. What confidence should any one place in such predictions in the light of hundreds of prognostications and their failure of fulfillment in the past?

The Millennial Dawn is a series of books by C. T. Russell. Volume III., published in 1891, on "Thy Kingdom Come," contains a chapter on the Great Pyramid, in which he seeks to show the corroboration of dates and other Bible teachings. The writer has seen such charts of this pyramid purporting to corroborate great Bible doctrines, truths, events, etc. But all such are only a fanciful interpretation of pagan characters and symbolism, and have no rational con-

nection or relation to the uses to which fanatical speculators put them. It is mysticism and a purely artificial mechanicalism. In 1897 appeared Volume IV. on the "Day of Vengeance," which aims to show the dissolution of the present order is in progress and all the panaceas offered are unable to avert the end. But this is the same kind of a calamity howl that has been heard many times and still the calamity has not yet come.

Russell himself says: "We claim and have shown — that the conversion of the world in the present Age was not expected of the Church, but that her mission has been to preach the Gospel in all the world for a WITNESS, and to prepare herself under Divine direction for her great future work. God has by no means exhausted His power for the world's conversion. Nay, He has not yet EVEN ATTEMPTED the world's conversion. . . . According to the Divine Word the present great European War," (this was written at the close of 1915) "is but the prelude to Armageddon, as Armageddon will be the prelude to Messiah's Kingdom. According to the Bible the present war, without bringing special advantage to any nation, but bringing discontent to all, will prepare the world for the most wonderful revolution ever known, symbolically styled in the Bible 'a great earthquake.' Rev. xvi. 18. Following this will come the symbolical 'fire' of the Bible, not a literal fire that will literally burn the earth, but the fire of Anarchy, which will consume our present civilization; and except those days

should be shortened, no flesh would survive."— St. Mt. xxiv. 22.

The official literature of Russellism says they will furnish "Bible proof that there are millions of people now living who will never enter the grave. The World War and subsequent world-wide disturbances, such as famines, pestilences, revolutions, anarchy, the wide spread of spiritism, the establishment of the Jewish nation, the abomination of desolation, propaganda against the Jews, were foretold as conditions that would mark the time of the end of the present evil, unrighteous order of civilization and of the time when God's kingdom would be established on the earth." But such words are familiar to the student of history and especially familiar with the question under discussion — words that can be applied to almost every century of the Christian era. We are entirely willing to let the Lord take charge of this matter while we should spend less time speculating on such things but live the life of faith, trust, hope, and love. Why not believe the Lord when He says: "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect."

J. E. Hartzler sums up his brief tract on "Russell and Russellism" thus: "Dear Reader: I appeal to your own good judgment and intelligence; What does the word of God say concerning the end of the wicked?

What does the Word of God say on these fundamental doctrines which Russell has so shamefully perverted? Beware of that man who teaches a false doctrine concerning the Deity, divinity and humanity of Christ the Son of God. Beware of that man who teaches a false doctrine concerning the plan of salvation, and offers you at least one hundred years' time for repentance after death. Beware of the false prophet who sets himself up with God and claims to know the date of His coming. Beware of that man who tells you that there is no fire, and that God is too merciful to punish even a devil. Beware of him who tells you that God, when He speaks, does not mean what He says. Beware of him who mutilates and mangles the Word of God to make it fit his own theories. Let the Word of God speak for and interpret itself."

In answer to several questions by the writer written directly to the headquarters of the Association in Brooklyn, New York, the President of the Association, Judge J. F. Rutherford, courteously replied in the following words: "The form of the church organization is like that of the apostles. A congregation of Christians coming together elects elders and deacons or other servants of the church. The ordination is divine and not by man, of course, none but the fully consecrated of the Lord having an ordination to preach the gospel. So far as earthly ordination is concerned, the congregations themselves do this by electing elders.

"We have no colleges outside the Bethel Home, located at 124 Columbia Heights, Brooklyn, N. Y.;

and that is for training in Bible study only. It is presumed that all will get their academic education somewhere else before beginning the study of the Bible and training for the ministry.

"We practice the real baptism and the symbol. The symbol we use, of course, is water immersion. We celebrate the Lord's Supper once each year on the fourteenth of Nisan, Jewish time, the same time it was instituted by our Lord.

"You are not correct in understanding that this is merely a publishing organization. We have church organizations thruout the United States, Canada, Great Britain, Continental Europe, Asia, Africa and Australia; and we have regular Bible study classes in almost all of these places from three to five times during the week and two meetings on Sunday. Besides we maintain a large number of traveling ministers, who devote all their time to preaching the gospel.

"With reference to the publication of Pastor Russell's sermons and the articles in the 'Overland Monthly,' these were handled by a syndicate of New York, and instead of paying to have them published the syndicate purchased them and made the plates and furnished them to the press. It was not an advertising scheme."

Despite the statements in the above paragraph the fact is that no other religionist ever employed the public press for advertising purposes as did Russell. He himself originated and carried to a successful conclusion one of the most gigantic schemes for propa-

gating his ideas ever undertaken, viz.: "Photo Drama of Creation." This series of 380 pictures was shown in many cities in the movie theatres, and free to everyone. In places this series was shown many nights in succession. This may be claimed by the Russellites to be a method of preaching the Gospel but the fact is this series of pictures has little to do with such for it is but a fanciful interpretation of the creation, flood, etc. And since no charge for admission was ever made it is plainly seen to be a unique method, and at enormous expense, of advertising Russellism. And since from 1500 to 2000 newspapers each week printed one of Russell's sermons, all of which was arranged by a New York newspaper syndicate, it is *prima facie* evidence to all Protestants whose scriptural interpretations Russell so sharply criticised that it was not so much a method of Gospel preaching as a unique advertising scheme to spread broadcast Russell's fanciful interpretations of Scripture. Our conclusion is that Russell is another of the false prophets, and that Russellism is another of the great delusions of the age respecting religion. Saint Paul, near the close of his second letter to the Corinthians (xi. 13-15), has the following very pertinent remarks applicable to our present time: "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works."

CHAPTER V

Dowieism

JOHN ALEXANDER DOWIE (May 24, 1847 - March 9, 1907) was born, reared and educated in Scotland. For a time he served in the Christian ministry in Australia. From there he came to America, preaching for a short time in San Francisco and Los Angeles; but believing Chicago to be a better location for concreting his theological dreams he began his ministry of preaching and healing in the latter city in 1888.

After John Alexander Dowie preached in Chicago and carried on his mission of healing for eight years, he declared it best to organize into a church if his followers in Chicago so desired. His followers came from many different denominations, among them being a dozen or more ministers from the various denominations.

Dowie set January 22, 1896, for the first General Conference to determine their desire for church organization. A second conference was held Feb. 5, and a church was formally organized Feb. 22, 1896, under the name "The Christian Catholic Church in Zion," with John Alexander Dowie as Overseer. Each Conference was several hours in length. During the first Conference Dowie discussed at length what the organization of the Church was in Apostolic days as

recorded in Acts and the Epistles, and he proposed to organize the Christian Catholic Church in Zion on that basis and model. Dowie said: "I never had any ambition to be the originator, the head, or the heart of a petty organization that should be just one more of the innumerable divisions of Christendom." It is now 1924 and the reader can judge for himself whether the Christian Catholic Church in Zion has become one great dominating church thruout the world or even in the United States or whether it has become another of the "injurious and distressing divisions of Christendom."

It was during the Second Conference that full liberty was given for discussing the proposed basis for organization, and as to the advisability of organizing. It was at this session that the following resolution (of course previously and carefully prepared) was read and briefly discussed and adopted:

"*Resolved,* That this Conference of Believers interested in the Organization of the Christian Catholic Church in Zion hereby declares—

"First: Their agreement with the general principle of Organization set forth by the Rev. John Alexander Dowie in his address at the Conference held in Zion Tabernacle No. 2 on January 22nd, as printed in Leaves of Healing for January 31st, pages 260 to 270.

"Second: That the Basis of Fellowship as set forth on page 267 is hereby accepted, namely:

"1st—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

"2nd—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in the Christ for salvation.

"3rd—That such persons must also be able to make a good profession, and declare that they do know in their own hearts, that they have truly repented, and are truly trusting the Christ, and have the witness, in a measure, of the Holy Spirit.

"4th—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to church unity.

"Third: That the Rev. John Alexander Dowie, as the Overseer called by God to that position, shall, it is unanimously agreed, proceed to the enrollment of members.

"Fourth: That the Christian Catholic Church in Zion shall be fully organized on Saturday, February 22d, in Zion Tabernacle No. 2."

The following tenets based upon the cited Scriptures fundamentally determine the organic nature of the Christian Catholic Church in Zion. First, the Apostolic office is to be a permanent office thruout the history of the Church on earth. This is based on Eph. iv. 11, "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Also 1 Cor. xii. 28, "And God had set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." This second quotation is interpreted to mean that all these offices

and ministries are to be perpetuated thru the centuries.

In this preliminary address Dowie affirmed there were at least 21 apostles mentioned in the Scriptures. These were: the twelve chosen by Jesus in his early ministry; Matthias (Acts i. 21-26); James, the Lord's brother (Gal. i. 19); Barnabas and Saul (Acts xiii. 1-3); Apollos (1 Cor. iv. 6-9); Andronicus and Junias (Rom. xvi. 7); Epaphroditus (Phil. ii. 25); Jude who wrote an epistle which is placed in the sacred canon because Jude was an apostle and brother of Jesus' brothers.

As to the method of securing apostles, and prophets, and teachers, Dowie affirms that God calls such and not by the votes of the church membership. Ordination, however, is by a few of the officers of the church. As the original apostolic board was composed of twelve, Dowie affirms that whenever one of them died the others chose or rather ordained at the direction of God thru the Holy Spirit another person to the apostleship to fill the vacancy.

With respect to Paul's apostleship Dowie says: "Saul was only a teacher and prophet for ten years after his conversion, and eleven years after the Christ's reascension he became an Apostle by the act of the Holy Spirit calling him out from among the second and third ranks of the first three officers of the Church, the Prophets and Teachers."

It was during the discussions of the Second Conference that one of Dowie's right-hand men said: "In regard to one point: I remember Dr. Dowie's saying

in a kind of sad and gloomy way, 'I do not know that I can see any of the Apostles yet.' But I think I can see one, and I think he is the chief of modern Apostles. (Indicating Dr. Dowie amid great applause.)" To this Dowie replies in apparent great humility and modesty: "I would despise a man who would attempt to flatter me, and I do not imply for a moment but that Brother Calverly was perfectly honest in proclaiming me to be an Apostle. But I, too, am perfectly honest when with no mock humility I say to you, from my heart, I do not think that I have reached a deep enough depth of true humility. I do not think that I have reached a deep enough depth of self-abasement and effacement for the high office of Apostle, such as he had reached who could say, and mean it too, 'I am less than the least of all saints, and not worthy to be called an Apostle' . . . But, my friends, in becoming an Apostle, it is not a question of rising high, it is a question of getting low enough." At the conclusion of this much more lengthy reply than the above quotations indicate, it is said there was great applause. Further on Dowie says (I quote from his official publication A Voice from Zion): "I make no claim to be an Apostle. Brother Calverly, and many of you in our Conference, and many of my brethren elsewhere, have for many years been kind enough to say that apostolic grace rested upon me. But, if it is so, I do not feel that I dare assume that title or office, and it is not for me at this time to say more than this, that standing as a teacher, standing as a prophet, if you will, I speak to

you today, and ask you to pray for manifested Apostolic Fellowship. I have some of the signs of a Prophet, and I know that I am a Teacher. The signs of a prophet are set forth by Jesus in the Ninth Beatitude: 'Blessed are ye when men shall revile you and shall persecute you and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad, for great is your reward in heaven for so persecuted they the prophets that were before you.'" Because many persons and the Chicago newspapers in particular said many uncomplimentary things about him, Dowie claims he was persecuted and evilly spoken of, which he declared to be evidence that he is a prophet.

The foundation of the Church is declared to be the Apostles and Prophets and Jesus according to Eph. ii. 19, 20: "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone."

When Dowie declared the apostolic office to be perpetual, and that inspiration is to extend thruout the centuries, one of the Faithful asked: "Are we then to understand that if there should be some future Apostles, that we are to be built upon them as upon the first Apostles?" Whereupon Dr. Dowie very carefully replies, leaving the impression that the Scriptures clearly teach the perpetuity of the apostolic office and very shrewdly implies "Yes" as an answer to the question.

"The Church of God in each generation must be a Building whole and complete in itself, and must be such a Building today in this nineteenth century, as it was nineteen centuries ago. It is as necessary for His work that it shall be just as perfectly equipped and organized today as it was then. Since this is clearly true, and since the organization of the Primitive Church was Apostolic and Prophetic and Didactic, and so on, *that same organization* is just as necessary today as it was nineteen centuries ago."

The perpetuity of the Prophetic Office and Continuity of Inspiration are as equally affirmed and as strenuously maintained as that of the Apostolic Office. Dowie says: "While I will never allow any man to bring me anything as an addition to the Word, yet the Gift of Prophecy has of necessity a very large place for its exercise within the limits of Divine Revelation as it is now given, and the application of the principles and teachings of the New Testament. The application of these principles to the Church of God gives a tremendously large room for inspiration, in word and teaching and prayer, and in Prophetic Office." However, in reply to questions Dowie emphatically denies any one the right to prophesy in the sense of adding to Scripture but only in the sense of explaining the Scriptures and to that which is in harmony or in specific accord with the Scriptures.

The principles of the Gospel and the order in which they are to be observed in the Christian Catholic Church in Zion are: First, Repentance; second, Obedience;

third, Baptism for the remission of sins; fourth, Gift of the Holy Spirit. Dowie affirms: "The Christian Catholic Church in Zion therefore, takes issue with the Protestant churches which, as a whole, cry 'Believe!' We shall first command men everywhere to Repent . . . Repentance first, Faith next . . . The very next thing the Apostle Peter said after he said 'Repent' was 'Be baptized everyone of you, in the Name of Jesus for the remission of sins.' If a man repents and rests in the Christ alone for Salvation, I believe he is saved. But Baptism is essential to a full Obedience and to the indwelling Power of the Holy Spirit in His fulness; for the Apostle adds to the Command a Promise, namely, 'And ye shall receive the gift of the Holy Spirit.'"

Some of the more important teachings of the Christian Catholic Church in Zion are: 1, The "infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice." 2, "No persons can be members of the Church who have not repented of their sins." 3, That many kinds of questions "shall be held to be matters of opinion and not matters that are essential to church unity."

Further with regard to membership in the C. C. C. Z. Dowie says: 1, "I am a firm believer in Baptism as essential to a full and perfect Obedience, but if you desire to make Baptism a test of Christian Fellowship, I decline to be in such a Church, because I was a Christian before I was immersed. I know I was a child of God before I was immersed, and I will never

immerse anyone who has not become a child of God." 2, "I cannot believe in the Christian character of any man when I know that man has deliberately cast a vote for the saloon. I do not think he ought to have membership in this Church, and I should suspend him from fellowship and bring the matter before the proper tribunal." 3, "I should at once suspend a person who should engage in the tobacco traffic or the liquor traffic, and I should ask the Church to dismiss him if he did not repent. I should say that the man who sells the stuff that makes whiskypots and stinkpots had better be outside the Church. I shall not have anything to do with a man who manufactures the stuff that makes stinkpots, or who is a stinkpot." 4, "I will not have, so far as I am concerned, the Christian Catholic Church in Zion committed to any party that will make it a part of its political machine." 5, "I am against all Trades Unions of masters or men that are tyrannical in their character." "A working man has labored hard enough at earthly toil when he has labored eight hours. However, no one has a right to say that he shall not work ten hours, if he likes." 6, "I am absolutely opposed to secret societies, root and branch. I will not say that a man cannot be a member of the Christian Catholic Church in Zion who may be connected with some form of secretism. But I will say it is my judgment that such a man is sinning against God in belonging to a secret oath-bound organization."

There seems to be a trifling inconsistency here with the position taken on liquor and tobacco for the sellers

and users of such will not be allowed membership in the Christian Catholic Church in Zion, while the member of a lodge tho believed to be equally as great a sinner, for "they consort with devils," yet may be retained as members in the Church.

At the time of the organization Dowie said: "We expect to have Branches of this Church within a year in almost every part of the country. I may say that already there are scores of ministers and students of Theology who are ready to become ministers of the Christian Catholic Church in Zion, and there are thousands of officers and members of all churches who are weary of the conditions existing in these churches." "Sometimes I think that I should like to fight this battle for twenty years. I do not know how long God will give me breath to live here, but I want to say that I desire to see the Christian Catholic Church in Zion organized this day, spread over all the earth, and the Apostolic Doctrine — Repentance and Obedience of Faith — which brings forgiveness of sins, the healing of sickness, and the sanctification of the believer, spirit, soul and body, established from pole to pole, in every nation under heaven."

The above was spoken and printed in 1896; Dowie died in 1907 without realizing his desire. It is now 1924 and everyone knows how signally his followers have failed to realize this magnificent wish. Religious statistics of the United States give them for the year 1907 as 40,000 and for 1917 as 5,865. . . . Dowie's proposed method was to ordain twelve apostles who

were to have specific duties, and to choose groups of seventy and send them out two by two into every house in Chicago and the same from city to city. Later twelve Apostles and a number of Elders were ordained.

In the April 9, 1921, issue of Leaves of Healing are two pictures; under one of them are these explanatory words: "This is a picture of Mrs. W. G. Voliva's Class in Zion Bible School. The Class is composed of twelve girls from 14 to 16 years of age. They meet with Mrs. Voliva in her home every alternate Thursday from 2 p. m. to 5 p. m. They address the wrappers, roll the 'Leaves of Healing' and 'Theocrats,' stamp and mail them. Thus far, from January 18, 1921, to March 30, inclusive, they have mailed 2,122 copies of 'Leaves of Healing' and 'Theocrats.' "

It will be noticed this is a very small subscription list for two official publications of the Church Dowie prophesied would soon fill the earth. This again looks like the founder John Alexander Dowie did the very thing he declared he would not do, that is, found another "petty organization that should be just one more of the innumerable divisions of Christendom."

Folded in this April 9, 1921, issue of Leaves of Healing received by the writer at his request, was a chart named "The Overlapping of Dispensations." We quote a few scattered sentences from it to show how painstaking another calculator has been in trying to solve the problem of Christ's Second Coming and the many events associated with it. "There are different lines of Bible Study which seem to indicate that the

Coming of Christ for the saints will take place not far from 1922 or 1923." "There is no doubt that the period called 'The Times of the Gentiles' is almost fulfilled. We believe that this period—'The Times of the Gentiles'—was to be 2,520 Solar years in length, and we further believe that, inasmuch as 'The Times of the Gentiles' began in four distinct periods, they will end in four distinct periods. This position we take because of our understanding of Leviticus the Twenty-sixth Chapter. That we are living in perilous times is recognized by all . . . The present Dispensation, the Christian Dispensation (Grace) is ending, and with the Rapture it will end completely. The Millennium (Dispensation of the Kingdom) is now being born, and, so far as we can learn from searching the Scriptures, will be in full force about 1935." "If the Rapture should take place in 1922 or 1923, then the close of Daniel's Seventieth Week would be about 1928 or 1929." "At the Cross, He finished counting the Sixty-nine Weeks of Daniel's Seventy Weeks (483 years), and since then He has counted time for Israel." "The Christian Dispensation began to pass away in a very remarkable manner in 1914, and the Millennium began to be born at the same time; in fact, the first death groan of the Christian Dispensation was in 1896." The reader will recall that it was in 1896 that the Christian Catholic Church of Zion was organized. Did this organizing constitute the first death groan?

During the Great World War up to and including the year 1921, many issues of the Theocrat and Leaves

of Healing were largely given to speculating about the Second Coming of Christ and the many events usually associated with that doctrine. The speculations are of the same character and as positively asserted to be correct as those of any other individual or church with the slight difference in the dates assigned. In an address by Overseer Voliva July 10, 1921, he says: "Now this teaching that no one knows when Christ will come is a lie! Christ will come in a specific month, on a specific day, at a specific hour. If any one tells you that the Saints will not know the time of His Coming, tell them they are liars. I mean what I say. The Saints *will* know the time. We are very close to it today! It does not matter to me what anyone says. I have studied the *Bible*."

When Dowie came to the United States, landing at San Francisco in 1888, from Australia, he was a confirmed believer in the power of healing bodily diseases thru prayer. He came to Chicago in June, 1888, and at once began to preach this doctrine of Divine Healing and this has continued to be one of the distinctive features of the Christian Catholic Church of Zion to the present writing and bids fair to remain as such. The writer well remembers the tremendous sensation his preaching created in Chicago and far beyond. During the following decade many hundreds came to Chicago from hundreds of miles in order to be healed of divers diseases. Many remarkable cures were reported thru the "Leaves of Healing," the official publication of his work and has remained such to the

present. The paper still reports frequent cases of divine healing. There is no doubt but that thousands of persons were greatly benefited and multitudes cured of various diseases. All students of psychology know the power of the mind on the body, and that many diseases are only functional and not organic, all such are curable thru psychic influence. But adherents to Dowieism, and others who may never have heard of Dowie, claim that even organic troubles are curable thru "Divine Healing" methods. They cite many cases but then there were many cases of persons going to Chicago on crutches and leaving them there to be hung up on the walls of the Tabernacle (the writer has seen many pictures of such devices for aiding the cripples, hung on the walls of the Tabernacle), but who were obliged to purchase new canes, crutches, etc., to enable them to reach home or to get about at home. These, too, are facts, tho usually explained by the Faithful that it was thru lack of "faith" that the cures were not permanent. During such conditions and excitements there are always exaggerations, misrepresentations, and some malicious falsehoods—all of which make it difficult to find the exact truth. Many Divine Healers, Miracle Men, etc., have appeared in the last thirty years thruout the United States. The reader probably has knowledge of several such and we leave you to be the judge of the genuineness of the cures and the nature of the disease cured.

From the official publication, "A Voice from Zion," issue Feb. 22, 1922, we quote: "June 2, 1901, the

organizer, the Rev. John Alexander Dowie, proclaimed himself as Elijah the Restorer, and the Prophet foretold by Moses. See Matt. xvii. 11, Deut. xviii. 15 and Malachi iv. 3. September 18, 1904, he announced that he was the First Apostle of Jesus the Christ, in the Christian Catholic Apostolic Church in Zion, and at that time the word apostolic was added." This then appears why Dowie did not at the time of the organization of the church in 1896 allow himself to be denominated an apostle; he was already looking for some more exalted position or rather title. It will be recalled he took the title of "Overseer," which placed him above the "Apostles, Prophets, Teachers, etc." We suggest the reader look up the above cited Scriptures and decide whether they refer to someone like Dowie. Others have made similar claim tho not with the same title but the same position in local church and general church and position in "Dispensational History." Must not someone have made a mistake in Scripture interpretation and its application? In the midst of much confusion on religious thot where is the truth and how shall one find it? The last few chapters of this book aim to answer this question.

Before Dowie organized his church he sought a site where he could found a city in which he could embody in civil form his ideas of the kind of social and civic life he believed the Bible to sanction. Accordingly he bought a large tract of land midway between Chicago and Milwaukee. An official statement says: "The General Overseer bought the Zion Estate from the

Receiver, consisting of 3000 acres of farm lands, nearly 1000 acres of Lake Front Land, about 2500 city lots and several hundred thousand dollars worth of improved properties." This purchase was made in 1899, and the "gates" of the city were opened July, 1901. The city was incorporated in 1902 under the name of Zion City. Lots were not sold but leased for 1100 years believing 100 years long enough time for the Lord's return while He is to reign personally 1000 years. But adversity came, debts piled up, and the city got into financial straits; however, it finally extricated itself. Zion industries started in a small way but by 1914 there were 5000 inhabitants operating: a department store with 20 departments and 115 employees, having a stock valued at $85,000 to $100,000 and sales for the year totaling $440,900. A bank was organized in 1909; also there are several smaller factories such as a handkerchief factory employing 60 to 70 who make a variety of things; a laundry; dental department; creamery; cannery; factory for making candy, peanut butter, cereal as a substitute for tea and coffee; planing mill and lumber yard; printing establishment; bakery making over 50 varieties of crackers, biscuits, etc.; and factory for making office supplies, having 18 traveling salesmen in many states. Besides there is Zion Home, having 350 rooms "for rest and instruction in the principles and practices of the Church."

Some idea of the government of this model city may be gathered from the following item taken from the

public press and dated June 28, 1922: "No matter how sweetly a person can warble, whistling is taboo in Zion City, William Kasten learned today. He was arrested by Benjamin Fisher, a member of the constabulary of Wilbur Glenn Voliva, overseer of Zion. 'I was whistling a tune called, Oh the gin, gin, giny shore,' Kasten confessed before Justice J. L. Bishop. 'Whistling is making loud and unusual noises and he was breaking the law, so I arrested him,' Constable Fisher testified. Kasten's hearing was postponed to Friday after the youth posted a $25 bond."

There is no doubt that John Alexander Dowie lived a very strenuous life for many years both in propagating the Gospel as he understood it, and in combatting the bitter attacks made upon him and his work by enemies of all kinds especially the newspapers. No man can say and do the things he did and escape severe criticism. Some newspapers seemed to take delight in publishing some uncomplimentary things about him as he was nearing the close of his life. Evangelist O. L. Sprecher, whose home had been Mt. Morris, Illinois, and who attended the college for awhile at that place, became Dowie's private secretary from 1895 to 1906. He writes an article entitled "The Prophet Elijah as I Know Him" and prints it in "A Voice from Zion" under date of April 26, 1922. We quote from this article and let the reader draw his own conclusions: "Some foolish people were led to believe that John Alexander's life had ended with a body that had died filled with rotten disease, the result of dissipation." . . . "John Alexander's life was so beautifully

clean and pure that I never heard a word that was suggestive of the least bit of evil intention or thot." . . . "It seemed almost unbelievable that from Zion City itself had come such a report. (A report concerning his teaching polygamy.) Later it was found that some old letters, written by a woman who had been insane at the time of writing them, and who was afterwards healed, and which letters had been kept in the files, had been used by Voliva and other overseers, and officers, to make it appear his life had been unclean. Some of these same men were mentioned in these same letters, in the same way. If he were guilty, they were also guilty. But he, I and they knew the source of the letters and the condition of the mind that wrote them." . . . "Our greatest grief lately has been the efforts put forth by the wife of John Alexander, and certain others who live in Zion City, to make it appear that he was the victim of delusion and spells of insanity. Little touches of fever and exhaustion which came upon him in the wearied and worn out condition of his body, and which lasted but brief periods, and which could be easily understood by those watching around him, have been made to be indications of an unsound mind. These things were not evidences of insanity, but what might happen to any sick or worn out body."

Wilbur Glenn Voliva was born on a farm near Covington, Ind., March 10, 1870. His father was a lawyer. In 1889 he entered Union Christian College at Merom, Ind., where he remained five years. During part of these five years he served, as pastor, several churches

in the Christian denomination (nicknamed New Light) in which he was an ordained minister. He studied theology one year in the Seminary at Stanfordville, N. Y. A year or two later he joined the Disciple Church and entered Hiram College in Ohio the fall of 1895, from which he later received the B. A. degree, and the B. D. degree from Union Christian College.

Being dissatisfied with the worldliness in the churches of all denominations, he thot seriously of leaving the Christian ministry and studying law. At this time he chanced to receive some Zion literature which led to his uniting with the Christian Catholic Church in Zion Feb. 22, 1899. He was ordained an Elder in April, 1899, and placed in charge of the North Side Tabernacle, Chicago. After fourteen months he was sent to Cincinnatti, Ohio. In the spring of 1901 he was called to Chicago and ordained an Overseer in August and assigned to Australia, where he remained till January, 1906, when he was recalled to Zion City and made a Deputy General Overseer. At this time Dr. Dowie's health was failing so much that Voliva "took the real, the actual oversight of Zion." He had shown strong executive ability and to be a good organizer.

From the public press of January, 1921, we take the following: "Overseer W. G. Voliva, of the Zion church at Zion, Ill., has issued advance sheets of a 'handbook and guide to hell,' purporting to be founded on 'helligrams' recently received from the lower re-

gions. 'Every sinner is going to be punished with an overdose of his own sin,' says Voliva. 'A tobacco smoker will be locked up in a den full of tobacco smoke. A chewer of the filthy weed will be immersed to his neck in a vat of tobacco juice. A drinker will pass his term of purification in a bath of beer, wine and whisky.' There are also to be remembered the gum-chewers and the limburger cheese eaters." It is a well-known fact that caution is needed in the amount of credence one gives to newspaper accounts, yet from reading much of the writings and addresses of Voliva the writer believes the above correctly reveals the theological type of mind he has.

As to the scientific type of mind of Voliva and his attitude towards modern discovery and investigation the following taken from a well-known magazine of Oct. 1921 will give some idea: "In a recent address, Wilbur Voliva, overseer of Zion City, Ill., reiterated his statement that the world is flat and has no motion. Moreover, he has offered a reward of $1000 to anyone who can prove that the world is a sphere or moves. Voliva's scientific 'deductions' are based on mediæval theories long since discarded and disproved but to which he clings with fanatical tenacity—not having a type of mind that accepts science or is moved by facts. 'As a mathematician and student of God' he says, 'I laugh when they tell us the sun is 93,000,000 miles away. What fool would put up a light 100 miles away to light the parlor?' Of course there is no answer to such an argument, but most people admit the sun is near enough for all practical purposes, and that as a

rule in July and August it is almost too near. Voliva has pulled Newton's theory of gravitation all to pieces. 'There is no such thing as gravitation,' declares the Einstein of Zion City. And then he proceeds to demonstrate his disbelief with a book, a toy balloon, a brick and a feather. 'I throw this book and this brick into the air. Why don't they keep on going up?' Voliva asks. 'They go up as far as the force behind forces them and they fall because they are heavier than air. I cut the string of the toy bolloon. It rises to a certain height and then comes down. They all go as far as I throw them—and that's all there is to the law of gravitation.' Thus Voliva decisively repudiates all we have learned from investigators and discoverers like Galileo, Columbus, Newton and numerous others."

But let no one be too jubilant over the prospects of securing the $1000 reward offered to anyone who can prove that the earth is a sphere or that it moves. This has been proven thousands of times but to a mind like Voliva's facts and arguments have no effect against a preconceived theory. This then will throw some light upon how much credence one should give to Voliva's calculations as to when Christ will appear; and as to why he calls men liars who affirm that no one knows the time of His Coming because he has studied the Bible. All of his calculations are declared to be based wholly upon the Bible, but it should be remembered that one can prove anything by the Bible if he is careful to take statements out of their context and to give literal interpretations to figurative language. One is

astonished to find anyone today holding such outlandish, bizarre, absurd, notions, especially by one who has received scholastic degrees from two reputable colleges.

It was noted above that as Dowie was breaking in health Voliva was recalled from Australia in 1906 to assist in the administration of affairs in Zion City. When Dowie died March 9, 1907, Voliva was placed in supreme command as Overseer, holding the same position as Dowie held from the beginning of the organization. It seems that Voliva acted in a rather high-handed manner before Dowie died, thereby sowing the seeds of discord which brought on division a little later. The minority organized with Charles F. Caldwell as Overseer. But matters did not go smoothly with the newly organized faction. The following, signed by seven men and two women—all officers—is self-explanatory: "Zion City, Illinois, September 17, 1921. Mr. Charles F. Caldwell, Sir:—When we, the undersigned officers, in church council, July 17th, 1920, placed you in the office of General Overseer of the Christian Catholic Apostolic Church in Zion, it was with the distinct understanding that you would carry on the work for the extension of the Kingdom of God as heretofore taught by the First Apostle, John Alexander, and as taught by the written principles of the Christian Catholic Apostolic Church in Zion. You were not permitted to change any teaching or policy of Zion. This you have attempted to do.

"We regret your limited knowledge of the Bible, and the Leaves of Healing, and repeated statements in

the pulpit, that not having this knowledge God had to give it to you thru the Holy Spirit, as it did not agree with the Holy Scriptures.

"We abhor the improper language used by you many times in the pulpit, in the presence of women. We deplore the lack of control of your temper, your frequent use of the word 'damn' in a worldly way. We regret your assuming to remove loyal officers without just cause, or even a trial. We are grieved at the contradictory statements in Zion Banners, and particularly because of false statements about officers.

"You have not shown proper control of disbursements of church funds.

"You have degraded the office of General Overseer, when you threw off your coats, and in a disgraceful manner ejected one, by force, from your presence, simply because he stood for the First Apostle's teaching.

"Your published dreams and visions, and many others read from the pulpit, and not published, have been a mass of inconsistencies.

"It therefore becomes our duty to remove you from the office of General Overseer of the Christian Catholic Apostolic Church in Zion. May God, in His infinite mercy, lead you to a deep and true repentance."

The following officially published October 26, 1921, will give some idea as to the feeling existing between the factions at this late date: "Voliva has completed his apostolic kindergarten. He now has twelve who claim to be apostles of Jesus, the Christ, but they got

their orders from the betrayer. Anyone appointing twelve men as apostles and ruling over them, arises as a false Christ. Mt. xxiv. 24. When we think of some of the actions of Voliva and Caldwell, we are reminded of the epigram describing the career of one of the Popes: He entered like a fox, reigned like a lion, and died like a dog." This statement rather implies that the end of these two men will be in disgrace.

There are at present writing three divisions of Zionists each claiming to be the true followers of John Alexander Dowie. The largest faction is headed by Wilbur Glenn Voliva, who has the advantage by virtue of having been chosen to his high position immediately upon the death of Dowie and perhaps designated as his successor a year or more before his death, and also comes into legal possession of the property held by the church during Dowie's Overseership. The minority protesting against the spirit and methods of Voliva claim to be the true Christian Catholic Apostolic Church in Zion and to adhere strictly to the teachings of Dowie. They are fully organized with apostles, elders, teachers, evangelists, deaconesses, etc., and issue a monthly journal called "A Voice from Zion." They regard Dowie as Elijah II, the Restorer, and so designate themselves as "Restorationists." All factions have their headquarters in Zion City but seem to have little fraternal feeling for one another. If Protestantism has found it difficult to keep united, how much more difficult it must be to keep any one faction or sect united; especially must this be so whenever a human element

is injected into the tenets of the organization such as Dowie posing as Elijah II. In 1898 the Zionists (Dowieites) were estimated to number 14,000, and in 1900 to be 30,000 scattered thruout the nation of the United States; but (see page 90) they seem to be rapidly diminishing in numbers. It is evident in this day of scientific investigation and criticism that whenever a dominating personality like Dowie passes away the adherents of the cult begin to fall away because of dissensions from various causes. It is a sad commentary on the Christian spirit, thot, and life of the present age. We shall have something further to say on this question in the concluding chapters of the book and to offer some suggestions for the solution of the religious confusion that exists.

CHAPTER VI

Eddyism

EDDYISM or Christian Science has had a phenomenal growth the last few decades. Its literature may be found in all kinds of public and conspicuous places, inviting every one to take and read. Frequently, free lectures are given in public halls at such times as it is believed the largest audience can be assembled. Probably every known method of advertising is employed by its adherents in order to spread its doctrines. In the judgment of the writer it is the greatest delusion of all the centuries, far surpassing Mohammedanism and Mormonism. We shall give first a brief biography of Mrs. Mary A. M. Baker Glover Patterson Eddy the reputed founder of Christian Science. The facts in this biography are taken from two extended articles in McClure's Magazine for January and February 1907. They were written by Georgine Milmine and well illustrated by photographs of people referred to, facsimile copies of letters, many statements certified before a notary of people who personally knew the family of Mrs. Eddy and her whole life.

Mary A. M. Baker (July 16, 1821—Dec. 3, 1910) was born at Bow, New Hampshire. Her father whose life makes interesting reading was a stern,

religiously exacting man. The father and daughter quarreled much. She was the youngest of six children, much petted and allowed to be idle. She frequently had hysterical attacks, at times falling to the ground writhing and screaming; at other times she would lay motionless; and at others be rigid as a cataleptic. Her father at times declared, "The Bible says Mary Magdalene had seven devils but our Mary has got ten." The family physician, Dr. Ladd, at times diagnosed these attacks as "hysteria mingled with bad temper." When these magazine articles were written in 1906 there were living many persons who witnessed these attacks and gave testimony to her extremely nervous condition when she was in her childhood and youth.

In her autobiography she says she joined the church when she was twelve years old, but the church record says she joined in 1838 which makes her to be seventeen. She also declares to be connected with a noted Scotch family as the only descendant of Sir John McNeil, but Mrs. Florence McAllister of Aberdeen, a granddaughter of McNeil's, published a refutation in "Truth" 1904 in London.

She also declared she was learned, and was most intelligent as a child, her favorite studies being natural philosophy, logic, and moral science; that she graduated from Dyer H. Sanborn's Academy at Tilton. But her schoolmates declare she was indolent, incapable of concentrated thought, and that there

never was an academy at Tilton tho a man by name of Dyer Sanborn once taught there some common branches.

In December 1843 she married her first husband George Washington Glover who had gone from New England to Charleston, S. C. He took his bride along but he died of yellow fever after being married only six months leaving his widow in bad circumstances. The Freemasons (her husband being one) buried him and paid her fare back to New York City where her brother met her and took her to her father. In September her only child was born—she naming him George Washington Glover.

She remained a widow ten years during which time she was wholly dependent on her relatives for support. She was extremely nervous—the noise of children outside at play almost crazed her at times. Her hysterical spells became worse, her father often rocking her to sleep in his arms seated in a rocking chair. John Varney, a hired hand, often did the same thing when she stayed with her sister Mrs. Tilton, but not thinking this a seemly thing for a man-of-all-work to do to a woman, the Tiltons made a huge cradle for her; also a swing in her room, her nephew Albert Tilton swinging her in it for hours. Being tired of the job he often hired one of the village boys to swing her.

She was always good-looking, and added to it a vain disposition displaying itself in many ways—dress, wearing of the hair, actions, etc. She always

dressed in style and usually came to church late so as to attract attention. This streak of vanity she seems to have carried thru life.

During the latter part of this first period of widowhood Mrs. Glover became much interested in spiritualism which was attracting much attention in the early 1850s. She became a clairvoyant, would go into a trance, hear rappings at night, etc., the superstitious country folk frequently seeking her advice. At this time also Mrs. Glover and her sister, Mrs. Tilton, quarreled a great deal the latter finally forbidding her sister the house.

During this period of widowhood Mrs. Glover had many suitors; finally Dr. Patterson (an itinerary dentist) won her. Her father Mark Baker told Patterson of her nervous condition but in 1853 they were married he carrying her down stairs and back again on the day of their wedding. They moved to Franklin and in 1906 some of these old residents related the occurrence of Dr. Patterson coming to town hauling on a wagon his wife's cradle. Mrs. Patterson was so hysterical that her husband kept sawdust on the bridge over the creek by their house to deaden the sound of the wagons for the noise was so hard on her nerves. Local tradition has it that he spent many evenings killing frogs that disturbed her so much. However they quarreled a great deal, and in 1866 he took her home to her folks. In 1873 she secured a divorce from him on the ground of "desertion" says the court record.

In 1877 she married Dr. Gilbert A. Eddy called also Asa G. Eddy. He did nothing to distinguish himself and so is unknown outside of a small circle.

P. P. Quimby practiced medicine in Portland, Maine. He was "doctor" only by courtesy for he never studied medicine in a college nor carried any degree. The educated public regarded him a quack and a humbug. He took up with mesmerism and by 1840 was regarded a crank, and became a good hypnotist. He traveled with one Burkmar and performed many hypnotic stunts. In 1859 he opened an office in Portland, Maine. He was doubtless an honest, sincere man. He worked out a theory of mental healing and talked it much to the discomfort of his friends. He wrote much for the papers but they printed little of it. In six years he had produced ten volumes of manuscripts which were never printed. He wrote on all kinds of themes: diseases, clairvoyance, spiritualism, religion, music, science, etc., etc. After dismissing Burkmar in 1845 Quimby ceased to use mesmerism. He always claimed his cures were mental ones. He calls his discovery the "Science of Health," "Science of Health and Happiness" and once or twice "Christian Science." He repeatedly uses the words, "The Principle," "The Truth," "Wisdom." He retired in the summer of 1865 on account of ill-health (having an abdominal tumor) and intended to revise his manuscripts and publish them; but his health failed so rapidly that he never got either done.

Mrs. Patterson had heard of Quimby for some time but had much trouble in getting to his office but she finally succeeded, remaining in Portland about three weeks. He found her a willing listener to his theories and so gave her free access to his manuscripts permitting her to copy from them. At various times Mrs. Patterson wrote to him especially many times in 1863. His son George has these letters in his possession, and in these letters she lauds Quimby highly. November 1862 she wrote two letters which were printed in the Portland Courier in which she highly lauds his methods, ideas, and doctrines.

Mrs. Patterson wrote to Quimby from Sanborton Bridge asking for "absent treatments" from him, and occasionally encloses a dollar bill. September 1863 she wrote him from Saco, Maine, that his "Angel Visits" (absent treatments) were helping her. She writes, "I would like to have you in your omnipresence visit me at 8 o'clock this evening" desiring treatments for "small beliefs" such as "stomach trouble, backache, and constipation." Mrs. Patterson had spent much time in his office especially in the afternoons studying his esoteric system. Just after leaving his office in her letters to him she calls his treatments his "Science," and her illnesses her "beliefs or errors," while her recoveries are called "restorations." On the death of Quimby Jan. 16, 1866, Mrs. Patterson wrote to Julius Dresser to take up Quimby's work even ask-

ing him to give her treatments. It is probably not known whether he acceded to her requests.

In 1837 Charles Poyen published a book on "Animal Magnetism in New England." He also gave lectures on the subject in many New England towns, and also lectured on mesmerism. Many of their stock phrases are used by Mrs. Eddy in her writings. This is also a source of many of her ideas. Five miles from Tilton where Mrs. Eddy lived many years as a girl and awhile as a widow of Patterson, was a Shaker settlement in which were current many ideas and teachings that she incorporated into her writings.

Mrs. Eddy tries to blot out the twenty-two years from 1844-1866 or her age from 23-45 when most people do their best work. And like most erratic religious claimants, fable has already developed about her, one admirer traces her ancestry to the prophet David. And now since she is dead her followers are beginning to interpret her writings as a whole, smoothing over certain statements, ignoring contradictions and absurdities, and emphasizing the truth her system contains.

Mark Twain (Samuel Clemens) stoutly maintains he can prove to any person that Mrs. Eddy did not write "Science and Health." His book shows very strong argument for his position. He was a master of English and probably bases his argument wholly upon the language used. He shows the marked contrast between her own writings and those of

another's language as he finds it in "Science and Health." Aside from the first few pages of his book it is not humorous save an occasional sentence, but is a clear-cut analysis from the writings of Mrs. Eddy, and "Science and Health," and various official publications. He declares he searched thru all of the publications for a statement of the church as to its position on charities, whether it ever gave any money to "orphans, widows, discharged prisoners, hospitals, ragged schools, night missions, city missions, libraries, old people's homes, or any other object that appeals to a human being's purse thru his heart." Then he adds a footnote from a letter he received from a lady who just visited the offices of the Mother-Church in Boston and in response to a question to Judge Septimus J. Hanna, the first reader, replied "that the Church, as a body, does no philanthropic work whatever." It is however probable that individuals give to worthy causes in their local community but that the organization itself does no charity work or give any money towards supporting any such work. The reader will probably make up his mind what he thinks of such a church.

"Science and Health with Key to the Scriptures" has undergone many revisions and editions. Many passages of the first edition were meaningless and nonsensical, and so a more masterful hand than Mrs. Eddy's was employed to recast innumerable sentences. Successive editions rearranged

chapters making it impossible to cite passages unless the specific edition is noted. Such constant shifting and rearranging of parts and complete change of meaning of hundreds of passages throws doubt on the "revelation" being divine. It all smacks too much of its human source, born of human vagaries and a sordid ambition to sell books. In the New York American, Nov. 22, 1906, Mrs. Eddy made the following statement: "It was a great mistake to say that I employed Reverend James Henry Wiggin to correct my diction. It was for no such purpose. . . . I especially employed him on Science and Health with Key to the Scriptures because at that date some critics declared that my book was as ungrammatical as it was misleading. I availed myself of the name of the former proofreader for the University Press, Cambridge, to defend my grammatical construction."

In this connection it may be well to state that Mrs. Eddy says that in seven years she taught over 4,000 students at $300 per 12 lessons but that later she was divinely led to give only 7 lessons for the same price. $1,200,000 is a good sum to make in 7 years back in the '70s. Besides on the books she made from 500% to 700% profit declares Mr. F. W. Peabody a lawyer of Boston who defended many persons in lawsuits brot by them or by Mrs. Eddy. So he was obliged to familiarize himself with all the publications of the Christian Science "Trust" as he

calls it. And then, too, not one dollar of this vast sum has gone into charity.

Christian Science is an absurd philosophical speculation. Any one who studied logic will have no difficulty in pointing out fallacy after fallacy in the reasoning processes exhibited in the writings of Christian Science. The author does not charge them with insincerity nor dishonesty nor fraud but he does with an utter lack of good, logical reasoning, and a closing of their eyes to the common daylight facts of everyday experience and turning them full-orbed onto a mere theory. They are wedded to a mere theory and so do not see the false logic in their reasoning. It is almost impossible to get a Christian Scientist to examine his own reasoning, test it by the same processes and principles that he uses in his business, or in his experience with a fire, or a crime, or a calamity, or any problem in which prejudice does not enter.

In regard to the logic in Christian Science let us note the following quotations from "Science and Health," 1918 edition: "It is no small matter to know one's self; but in this volume of mine there are no contradictory statements." p. 345. "If one of the statements in this book is true, every one must be true, for not one departs from the stated system and rule." p, 547. "In Christian Science there are no discords nor contradictions, because its logic is as harmonious as the reasoning of an accurately stated syllogism or of a properly computed sum in arithmetic.

Truth is ever truthful, and can tolerate no error in premise or conclusion." p. 129. "The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: There is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in good, and no good in matter." p. 113. Upon this Rev. Albert Clarke Wyckoff in the Biblical Review, Jan. 1920, in an article entitled "The Non-Sense of Christian Science" remarks, that Mrs. Eddy should have carried her reasoning further but since she does not he does it for her thus: "There is no ice in water, and no water in ice; no rainbow in beauty, and no beauty in a rainbow; no Science and Health in Truth, and no truth in Science and Health; no Mrs. Eddy in Honesty, and no honesty in Mrs. Eddy; no Christian Science in Good, and no good in Christian Science."

Much of the reasoning in Christian Science is with mere words, empty words, a fine example of logomachy. It is claimed that disease, pain, and evil are in general unreal, that is, they exist only in thot, and that if our thot be corrected such discomforts will vanish. The difficulty here is with the word *reality*. We shall not go into the metaphysical technicalities of the idea of reality but attempt to show the unclearness and utter confusion of Christian Science thot. It must be attacked in its fundamental basis and not the superstructure. It

matters not how beautiful a building may be or how strong if its foundation is faulty it will crumble soon.

So, let us start with experience and regardless of what metaphysical theories one may hold, *experience is regarded real* by all schools of thot. We cannot ignore the order of external nature, nor our own existence with its pleasures and pains; joys and sorrows. Whether these be called reals or phenomena or illusions does not matter, that is, experience remains the same. Whether materialist or spiritualist; rationalist or empiricist; sensationalist or positivist; evolutionist or creationist; realist or idealist; agnostic, infidel, pantheist, theist, theosophist or Christian Scientist, *experience of things remains the same.* Calling things by different names does not change the experience. If it is all regarded as illusion, that does not alter the experience. Metaphysics does not become the source of experience nor make it either real or unreal. What we do is to interpret experience. We shall see how Mrs. Eddy interprets experience.

If she means pain and disease are not substances when she declares they are not real, she says truly, but so are sin and evil and death not substances yet they are real. We suffer from wounds and diseases regardless of what names we give them. If hunger and thirst are illusions only a certain kind of illusion called food and water can relieve the distress. If cold be an illusion, only other illusions as clothing

and heat will give comfort. Poison may be an illusion or even non-existent but yet we must not swallow it if we wish to avoid the illusion of death. If one wishes to live he must adjust himself to a certain order of experience that is very real. And Christian Scientists adjust themselves to this kind of experience that is common to every one. "If he insists that his metaphysics can exorcise a blizzard or quench the violence of fire or put to flight the many ills that flesh is heir to, or do away with hunger and cold and pain, there is ample room for decisive experiment."

Not only is Christian Science an absurd philosophical speculation but it is equally as unscientific. Science is that knowledge we gain thru the senses by means of observation, comparison, description, classification and verification. But Christian Science declares matter to be an illusion of mortal mind. Let us see what it has to say on this question. "Matter seems to be, but is not." (S. & H., p. 123, 1916.) "There is no such thing as matter." "Matter is but manifest mortal mind." (Miscellaneous Writings, p. 47, 1916.) "Matter was originally error in solution." (S. & H., p. 372, 1916.) "My first plank in the platform of Christian Science is as follows: There is no life, truth, intelligence, nor substance in matter. All is infinite mind and its infinite manifestations, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal

and temporal." (Misc. Writ., p. 21, 1897.) "But, say you, is a stone spiritual? To erring material sense, No! but to unerring spiritual sense, it is a small manifestation of Mind, a type of spiritual substance, 'the substance of things hoped for.' Mortals can know a stone as substance, only by first admitting that it is substantial. Take away the mortal sense of substance, and the stone itself would disappear, only to reappear in the spiritual sense thereof." (p. 27, 1897, Misc. Writ.) "Here also is found the pith of the basal statement, the cardinal point in Christian Science, that matter and evil (including all in harmony, sin, disease, death) are unreal." (p. 27, Misc. W. 1897.) "It is unchristian to believe that pain and sickness are anything *but* illusions. My proof of this is, that the penalty for believing in their reality is the very pain and disease." (p. 68 Misc. Writ. 1897.) "How can I believe there is no such thing as matter, when I weigh over two hundred pounds and carry about this weight daily? By learning that matter is but manifest mortal mind. You entertain an adipose belief of yourself as substance." (p. 47, Misc. Writ. 1897.) "Is it possible to know why we are put into this condition of this mortality? It is quite as possible to know wherefore man is thus conditioned, as to be certain that he is in a state of mortality. The only evidence of the existence of mortal man, or of a material state and universe, is gathered from the five personal senses. This delusive evidence, Science has de-

throned by repeated proofs of its falsity." (p. 64, Misc. Writ. 1897.) "Can fear or sin bring back old beliefs of disease that have been healed by Christian Science? . . . Fear is a belief of sensation in matter: this belief is neither maintained by Science nor supported by facts, and exists only as fable. Your answer is, that neither fear nor sin can bring on disease or bring back disease, since there is in reality no disease." (p. 93, Misc. Writ. 1897.) "Heat and cold are products of mind." (S. & H. p. 373, 1899.) "Gustatory pleasure is a sensuous illusion . . . diminishing as we better apprehend our spiritual existence." (p. 117, 118, S. & H. 1899.) "Food neither strengthens nor weakens the body." (p. 118, S. & H. 1899.) "Sight, hearing, all the spiritual senses of man are eternal. They cannot be lost." (p. 486, S. & H. 1916.) "The five physical senses are the avenues and instruments of human error." "Treatises on anatomy, physiology, and health, sustained by what is called natural law, are promoters of sickness and disease." p. 179. "When there are fewer doctors and less thot is given to sanitary subjects there will be better constitutions and less disease."

What a slander all this is on intelligence! What a burlesque on civilization! What a travesty on life, common sense, and reason! What a juggling with words! What solemn nonsense! It is enough to produce a big "horse laugh" were it not put forth in such serious strain and claimed to be the true

metaphysics. Many pages might be quoted of such solemn trifling with words but it is believed this is enough to illustrate the unscientific nature of the Christian Science writings. It all means that what has been done by way of scientific invention and discovery is sheer nonsense; merely playing with illusions; that life is one huge joke, a series of phantasms, a set of flowing shadows. It makes no difference between filth and flowers, poison and wholesome food, whiskey and milk save as one thinks about such. Hence a boil on the leg should produce insanity as readily as congestion of the brain; and a broken toe as a fractured skull. Is it not strange these illusions occur with such regularity and mathematical accuracy in all persons even Christian Scientists? It would appear that such absurd beliefs above stated are responsible for at least a part of the 80% of the inmates of one state institution for the insane being Christian Scientists. The writer has at various times visited this institution and this large percentage was given by one of the authorities of the institution to a large group of college students during one of their periodical visits. It would be interesting to know what experiences Christian Science soldiers had on the battlefields in Europe lately. If the WAR with all of its horrors, barbarities, savageries, and brutalities were mere brain storms or mental illusions, many thousands of soldiers and their friends wish that only Christian Science soldiers had been sent to the battle front.

What an absurdity for Eddyism to claim to be scientific when it rejects all scientific methods and conclusions.

Not only is Eddyism based upon a mongrel metaphysics and utterly unscientific, but it is equally as unscriptural, anti-Biblical and anti-Christian. It denies the personality of God, Jesus Christ, and the Holy Spirit. The quotations we shall make we believe will be sufficient to convince the ordinary reader of the above assertion. Mrs. Eddy says that "corporeal sense is the serpent." (p. 533) . . . "This enables woman to be first to interpret the Scriptures in their true sense." (p. 534, S. & H. 1918.) But of all the women that men might have chosen to give the correct interpretation to the sacred Scriptures, how many would have chosen such an hysterical person as Mary A. M. Baker Glover Patterson Eddy? Yet she says, "God had been graciously preparing me during many years for the reception of this final revelation." (p. 107, S. & H. 1918.) And she has all confidence in herself and the correctness of her interpretation for she says, "In this volume of mine there are no contradictory statements." (p. 345.) "If one of the statements in this book are true, every one must be true, for not one departs from the stated system and rule." (p. 547.) "There is neither place nor opportunity in Science for error of any sort." (p. 232, S. & H. 1918).

Let us note some samples of Mrs. Eddy's "meta-

physical interpretation of Bible terms" taken from Science and Health with Key, 1909 edition.

"Fire. Fear; remorse; lust; hatred; destruction; affliction purifying and elevating man." (p. 586.)

"Flesh. An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation." (p. 586.)

"Gihon (river). The rights of woman acknowledged morally, civilly, and socially." (p. 587.) If the reader feels like laughing you have the permission of the writer to do so.

"Hiddekel (river). Divine Science understood and acknowledged." (p. 588.)

"Holy Ghost. Divine Science; the development of eternal Life, Truth, and Love." (p. 588.)

"Jerusalem. Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny. Home, heaven." (p. 589.)

"Matter. Mythology; mortality; another name for mortal mind; illusion; intelligence; substance, life in non-intelligence and mortality; life resulting in death, and death in life; sensation in the sensationless; mind originating in matter; the opposite of Truth; the opposite of Spirit; the opposite of God; that of which immortal Mind takes no cognizance; that which mortal mind sees, feels, hears, tastes, and smells only in belief." (p. 591.)

"Mortal Mind. Nothing claiming to be some-

thing, for Mind is immortal; mythology; error creating other errors; a suppositional material sense, *alias* the belief that sensation is in matter, etc." (p. 591.)

"Pison (river). The love of the good and beautiful, and their immortality." (p. 593).

In apparent contradiction to the above assertion that Eddyism is unscriptural we quote the following from Science and Health 1917 edition:

"The Bible was my only text-book." (p. 110.)

"The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth." (p. 126.)

"As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." (p. 497.)

"I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles." (p. 126.)

"I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets." (p. 269.)

Now let us note the following on this subject of whether Christian Science is unscriptural:

"The material record of the Bible is no more important to our well-being than the history of Europe and America." (p. 170, Misc. Writ.)

"The Scriptures cannot properly be interpreted in a literal way." (p. 169, Miscellaneous Writings.)

"The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth." (S. & H. p. 521, 1917.)

"The second chapter of Genesis which portrays Spirit as supposedly cooperating with matter in constructing the universe, is based on some hypothesis of error." (p. 522, S. & H. 1917.)

Concerning Genesis ii. 7, "Matter is not the reflection of Spirit, yet God is reflected in all His creation. Is this addition to His creation real or unreal? Is it the truth, or is it a lie concerning man and God? It must be a lie, for God presently curses the ground." (p. 524, S. & H. 1917.)

While the adherents of Eddyism stoutly affirm that they are Scriptural and Christian and to support their assertion quote from Science and Health, yet this is only to deceive the uninitiated for Mrs. Eddy's interpretation of the Scriptures is wholly at variance with any reputable commentator. She makes the language of the Bible to mean something altogether other than what plain common sense has it to mean. The writer knows whereof he speaks for after delivering a lecture on Christian Science which found an echo in the public press the editor received a letter from one of the "Christian Science Committee on Publication" stating that "several erroneous statements concerning Christian Science which indicate that the lecturer is unfamiliar with the teach-

ings of this Science." This letter the editor showed to the writer from which the above statement is taken. But in support of the above assertion that Mrs. Eddy gives an altogether different meaning to the language of Scripture from that it is plainly intended to mean we quote from Science and Health with Key, edition 1908; we quote her comments or interpretation of first chapter of Genesis. The reader should first read the verse cited from the Bible and then Mrs. Eddy's interpretation.

Verse 2, "Divine Science, the Word of God, saith to the darkness upon the face of error." etc.

Verse 9, "Spirit, God, gathers unformed thots into their proper channels, and unfolds these thots."

Verse 10, "Here the human concept and divine idea seem confused by the translator, but they are not so in the scientifically Christian meaning of the text."

Verse 12, "God determines the gender of his own ideas. Gender is mental, not material. The seed within itself is the pure thot emanating from divine Mind. The feminine gender is not yet expressed in the text. Gender means simply kind or sort, and does not necessarily refer either to masculinity or femininity."

Verse 16, "The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence to the universe . . . Geology has never explained the earth's formations; it cannot explain them."

Verse 17, 18, "In divine Science, which is the seal

of Deity and has the impress of heaven, God is revealed as infinite light."

Verse 20, "To mortal mind, the universe is liquid, solid, aeriform. Spiritually interpreted, rocks and mountains stand for solid and grand ideas." . . .

Verse 25, "God creates all forms of reality. His thots are spiritual realities. So-called mortal mind—being non-existent and consequently not within the range of immortal existence—could not by simulating deific power invert the divine creation, and afterwards recreate persons or things upon its own plane." . . . (There is a page and a third like this on this verse.)

Verse 26, "The eternal Elohim includes the forever universe. The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the oneness, the tri-unity of Life, Truth, and Love. 'Let them have dominion.' Man is the family name for all ideas,—the sons and daughters of God." (There is more than a page of such marvelous interpretation.)

Verse 28, "Divine Love blesses its own ideas, and causes them to multiply,—to manifest His power. Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven,—himself subordinate alone to his Maker. This is the Science of being."

Eddyism also denies the personality of God, Jesus Christ, and the Holy Spirit. This charge too they deny by citing certain passages from her writings, but

we too shall quote from the same writings in support of our contention. "A personal God, a personal man, a personal devil . . . are theological mythoplasms, mere beliefs that must finally yield to the opposite science of God and man." What is meant by "opposite science of God?" Under Questions and Answers, page 465, 1909, we read: "Question.—What is God? Answer.—God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. Question.—Are these terms synonymous? Answer.—They are." "He is divine Principle." (p. 331, S. & H. 1917.) "I knew the Principle of all harmonious Mind-action to be God." (p. 109, S. & H. 1917.) The writer listened to a lecture by a man commissioned from the "Mother Church in Boston" on the subject, "The Spiritual Side of Christian Science," in which the speaker, and the one who introduced him, frequently used the expression "God or Good," meaning by it that *God is the impersonal good.* The Bible says "God is good," meaning that *good* is an attribute of God, an attribute of His personality; but Christian Science identifies them.

On this same subject of the denial of the personality of Deity, it may be interesting to note the spiritual version of what is commonly called the Lord's Prayer. Some writers affirm there are five different versions, but the writer has seen but these two, the first one is taken from the 1881 edition of Science and Health, and is as follows:

"Principle, eternal and harmonious,

Nameless and adorable Intelligence,
Thou art ever present and supreme.
And when this supremacy of Spirit shall appear, the dream of matter will disappear.
Give us the understanding of Truth and Love.
And loving we shall learn God, and Truth will destroy all error.
And lead us unto the Life that is Soul, and deliver us from the errors of sense, sin, sickness, and death,
For God is Life, Truth, and Love forever."

The following version seems not to appear in the 1884 edition of Science and Health, but does appear in the 1902 edition. Does this mean that it was not at that time revealed or handed down?

"Our Father-Mother God, all-harmonious, adorable One. Thy kingdom is within us, Thou art ever-present. Enable us to know—as in heaven, so on earth—God is supreme. Give us grace for today; feed the famished affections. And infinite Love is reflected in love. And Love leadeth us not into temptation, but delivereth from sin, disease, and death. For God is now and forever all Life, Truth, and Love."

"The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus." (p. 29, S. & H. 1917.) "Jesus was the offspring of Mary's self-conscious communion with God." (p. 29, S. & H. 1917.) "The Christ is incorporeal, spiritual." (p. 332, S. & H. 1917.) "A portion of God could not enter man: neither could God's fulness be reflected by a single

man, else God would be manifestly finite, lose the deific character, and become less than God." (p. 336, S. & H. 1917.) "Jesus is not the Christ." (p. 84, Miscellaneous Writings.) "Jesus students, not sufficiently advanced fully to understand their Master's triumph, did not perform many wonderful works, until they saw him after his crucifixion, and learned that he had not died." (p. 45, S. & H. 1917.) "His disciples believed Jesus to be dead, while he was hidden in the sepulchre, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to over-rule mortal material sense." (p. 44, S. & H. 1917.) "In Science, Christ never died . . . The fleshly Jesus seemed to die, tho he did not." (p. 62, Unity of God.)

The above quotations show that Jesus Christ was a real human being who was crucified but did not die thereby; and then again they show he was only an idea, hence not a personality. They show he was only a material concept, whatever that may be.

Here is a body of quotations which can be indefinitely extended but we select only a few for illustrative purposes; they are taken from "Science and Health with Key," 1917 edition:

"In the words of St. John, 'He shall give you another Comforter, that he may abide with you forever.' This Comforter I understand to be Divine Science." (p. 55.) "The beliefs of the human mind rob and enslave it and then impute this result to another illusive personification named Satan." (p. 187.) "Jesus cast out evil

spirits, or false beliefs." (p. 79.) "The supposition that there are good and evil spirits is a mistake." (p. 70.) "There is no sin." (p. 447.) "Evil has no reality." (p. 71.) "It is a sense of sin and not a sinful soul which is lost." (p. 311.) "Soul is the divine Principle of man and never sins." (p. 481.) "Man is never sick, for Mind is not sick and matter cannot be." (p. 393.) "Divine Principle never pardons our sins or mistakes till they are corrected." (p. 11.) "Audible prayer is impressive . . . but does it produce any lasting benefit?" "God is not influenced by man." (p. 7.) "The danger from prayer is; that it may lead us into temptation." (p. 7.)

Eddyism is neither scientific nor Christian. Her writings plainly deny the personality of God, Jesus Christ, the Holy Spirit; they deny the Incarnation of Christ, the perfection of his life, and teachings; the atonement, resurrection, and ascension; also the Biblical doctrine of sin, prayer, etc. Perhaps the numerous quotations with page and edition, from the writings of Mrs. Eddy have become rather burdensome, but it is believed that the nature of the "cult" demands just such a treatment.

The reader has observed from the quotations cited the most fanciful, grotesque, bizarre, absurd and nonsensical interpretations of Sacred Scripture which Eddyism stoutly affirms to believe and rest upon. Mark Twain remarks: "Even today—right here in the beginning—she (Mrs. Eddy) is the sole person who, in

the matter of Christian Science exegesis, is privileged to exploit the Spiral Twist." He says he got this technical term "Spiral Twist" from an uncle of his who had studied in a theological cemetery, and by it he means that if a straight text cannot be gotten thru a cork just twist it and it will go thru. While Mark Twain was a humorist of the highest and best type, yet in all seriousness can a better short expression than "Spiral Twist" be found to describe correctly Mrs. Eddy's method of dealing with the plain, simple language of the Bible? Here is one more illustration of the "Spiral Twist" sort that it is believed the reader will appreciate. "The word Adam is from the Hebrew 'adamah,' signifying the red color of the ground, dust, nothingness. Divide the name Adam into two syllables and it reads, a dam, or obstruction. This suggests the thot of something fluid, of mortal mind in solution. Here 'a dam' is not a mere play upon words, for it means much. It illustrates the separation from God, and the obstacle the serpent, sin, would impose between man and his Creator." (p. 338, S. & H.) Upon this marvelous exposition Dr. Dixon remarks: "Mark Twain at his best never excelled this as a specimen of horse-play joking, while here it is seriously given as a part of a religious system."

The writer once heard a Christian Science lecturer declare that a creed is only the opinion of a person or persons, and he said well. But in the next sentence he emphatically denied that the writings of Christian Science are the opinions of Mrs. Eddy. He claimed

that hers are revelations of truth. What! her writings are not her opinions? Huh! What impudence! In the 1875 edition of Science and Health, pages 166, 167, Mrs. Eddy specifically says there is no need of church organizations or creeds; but they have them now and find them very helpful for they have beautiful and costly houses for their worship. In fact the original idea was that Christian Science was to be only a "mind-cure" agency or method. On page 48 of Retrospection and Introspection by Mrs. Eddy are found resolutions of the "Board of Metaphysical College Corporation, October 29, 1889," in which Christian Science is plainly called "a legal college for teaching the Science of Mind-healing." Mrs. Eddy begins by writing a book on mental healing, most of her ideas being gotten from one P. P. Quimby, Portland, Maine, from whom she took treatments for a chronic nervous disease; then later she hooks religion onto it and claims it to be Christian; next, she forbids one to read the Bible without her own esoteric, theosophic, and outlandish dogmatic interpretation accompanying the reading. What is this but Mrs. Eddy announcing herself a pope of the most autocratic type, and that her fanciful, grotesque interpretations are infallibly correct? What self-styled revelator is this? Whence comes such supreme wisdom? It all means that the great theologians and expounders of the Scriptures, both ancient and modern, have been ignoramuses.

But, is there no truth in Eddyism? To what is due its rather phenomenal increase in adherents? Eddyism

gains its support almost wholly from the pious and godly people in the various churches. These are of two classes, viz.: (1) those opposed to the gross materialism of the times which it strongly combats; and (2) those seeking a cure from some bodily ailment for Christian Science has to its credit doubtless many rather remarkable cures. Health is universally desired, and when sick people get well by whatever means they readily accept all of the clap-trap connected with it; they are not specifically interested in the means but only in the result. Mrs. Eddy declares she cured cases of typhoid fever by administering every three hours a teaspoonful of slightly salted water, and other diseases with unmedicated pills. There are many reasons for doubting the correctness of the first part of the above statement, but the blunder of it all is that she founds a religion on the reputed "cures"; if she had left this preposterous thing out of her system the world would be better off. It would be just as rational to found a religion on the "cures" wrought by allopathy, homœopathy, osteopathy, chiropractic, etc. Every system of thot that gets concreted into an institution must have some truth in it, and it is this that sanctifies the error in it. But to found a religion on indiscriminate "cures" is preposterous. Now religious faith is the most deep-seated of all; it brings about the expectancy of a cure quicker because of its very nature. Christian Science makes no real diagnosis of disease; it places all in the same class and administers the same method for its cure. And then it claims to be scientific! It further

condemns all medical science and yet it claims to be scientific!

Mrs. Eddy says: "But it would be foolishness to venture beyond our present understanding, foolish to stop eating, until we gain more goodness and a clearer conception of the living God." "Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of the surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation and protracted confinement." This is sensible advice for two reasons, viz.: (1) Christian Science healers have been arrested and prosecuted by the state for attempting to cure broken bones, and organic disease, thereby allowing the patient to suffer and some have died. It is thus seen that Christian Science is very unsympathetic for it tries to get the sick and suffering one to believe he or she is not sick, that is, it is only a mental illusion. (2) Because faith or mere mental action or philosophy cannot cure organic disease nor broken bones.

Rev. Dr. Dixon says he heard of a remarkable case: "A Christian Scientist noticed her neighbor limped out of his house as he went to business every morning. She began a series of absent treatments, and after a few weeks she was glad to note that the limp had almost entirely disappeared. She then went to her neighbor and informed him that the cause of his cure was her Christian Science treatment. He replied that several weeks ago he limped because he had a wooden leg, but

now his limp had disappeared after he had secured a cork leg. I have not heard what reply the Christian Science practitioner made, but doubtless she found some satisfactory reason for believing her absent treatment could make a man walk better with a cork leg than a wooden leg." This case is strikingly paralleled by one the writer heard about in a neighboring city where he now lives, and it is authoritatively vouched for: A Christian Scientist practitioner noticed some newborn kittens had their eyes closed and were unable to open them; so she began a series of absent treatments for this unfortunate eye condition of the kittens, and to her joy noticed that within a short time their eyes were open. These two were evidently thoroly well qualified practitioners to relieve humanity of its many ills as well as the brute creation. But then Christian Science has some competition despite its claim to being the truth and to contain no error, for Dr. Cutten says in his work, "The Psychological Phenomena of Christianity," that a printed sheet came into his hands giving advice what to do in order to be cured, and some testimonials of those who had been benefited by the method of treatment. This is one of the testimonials: "Your treatments for prosperity have done us much good, and we are feeling more prosperous, which will open the way to our receiving more. Since our treatments our chickens have laid better, the food goes farther, and our whole living seems easier." Oh, yes; so long as chickens respond to such treatments and methods there will not be wanting persons who will

publish such stuff for some substantial consideration. And the poor, unthinking, credulous fools will——?

Eddyism gains much by its ambiguous, unclear, confused form of expression. This is apparent on every page of her writings. By way of illustration note the use of the word "pain" which has two meanings used interchangeably and so confusedly: (1) bodily pain or that which has its seat in the body; (2) mental pain or that which has its seat in the mind as, disappointment, chagrin, shame, mortification. In fact, almost any statement one may make about Eddyism from its writings can be denied by quoting from the same writings, and this is the common method of refuting the criticisms offered against it as is evidenced by much that the writer has read as well as a personal letter criticising some statements of his made in a public lecture. Notice the lack of clear-cut thinking in the following quotation from a personal letter written by one in the name of the "Christian Science Committee on Publication," who seeks to show the writer was in error in certain of his assertions in his lecture: "In denying the evidence of the senses which is constantly affirming the reality of sin and disease, Christian Science is in perfect accord with the admonitions of Paul as given in 2 Cor. iv. 18: 'While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.' It is self-evident that if the phenomena apparent to the senses are 'temporal,' they are not real, for reality is

indestructible, changeless and eternal." Now the error here is in claiming that the "temporal" is "not real," yet this Christian Scientist asserts that it is "self-evident" that the temporal is not real. And, neither is it true that "reality is changeless" for if there were no change knowledge itself would be impossible. We do not intend to go into an extended discussion of this point because it would lead into metaphysics, but let the reader rest assured that no reputable metaphysician asserts any such thing, and especially that it is self-evident.

It is evident from the writings of Mrs. Eddy, and we believe apparent to the reader from the numerous quotations herein, that she does not get her theory from the common facts of experience but rather does she warp and distort facts in order to make them fit into and support her theory. This is a common method in debating and during political campaigns, but it should find no place in a dispassionate discussion of any serious question in which "truth" should be the prime object. It is a fact that all of the natural sciences start with the common facts of experience, and their value depends upon the method of dealing with these facts; but Eddyism is largely a system of juggling with the symbols of thot, a mirage of words, and yet claims to be scientific.

Christian Science is based largely upon the "cures" of physical and mental ailments, but the cures it has to its credit are purely functional and not organic diseases. Tho they deny this statement it must be

remembered that the Christian Science practitioner is not skilled in the diagnosis of disease, and neither is the afflicted one capable of correctly diagnosing his or her own case. This point needs no proof for it is common knowledge. But the ignorant and prejudiced and credulous are tricked into believing that their restoration to normal health has been due wholly to the application of the teaching of Christian Science to their specific case and that nothing else could so restore them, and that after all they were really not sick but only obsessed with certain illusions. The so-called "Royal Touch" was said to be a "gift" descended thru the royal line of England from Edward the Confessor of the eleventh century to the Hanoverians of the eighteenth century. It is said that Charles II during nineteen years, laid his hands on more than 90,000 afflicted persons resulting in many unimpeachable cures, but when William III came to the throne Macaulay says he "had too much sense to be duped, and too much honesty to bear a part in what he knew to be an imposture" and that his refusal to be so bothered nearly caused a revolution. During the centuries many thousands of afflicted people have at great inconvenience to themselves and others sought certain "sacred" places like Lourdes, France, in order to be cured of their ailments. These places too have thousands of cures to their credit but they were functional and not organic diseases of body or mind. Still other systems of faith-healing, mental-healing, suggestive therapeutics, etc., vie with Christian Science in their

ability to cure the afflicted of humanity, but all are based upon the same principle of the influence of mind on the body. Had Mrs. Eddy limited herself to her apparently original intention of maintaining "a legal college for teaching the Science of Mind-healing" she might have rendered a valuable service to humanity, but she next hooks religion onto her outlandish metaphysical speculations and then went to the absurd length of converting the entire system of propaganda into a religion and denominates it "Christian Science."

The writer listened to a prominent lecturer of Eddyism on the subject of "The Spiritual Side of Christian Science," in which he used the language of the Bible freely; in fact the address was suitable for any Protestant Church. There were only a few scattered sentences that an orthodox Protestant might not endorse, but these could easily be accounted for as slips in anyone's speech. Herein lies the greatest deception of all in the successful propaganda of the most heretical cult of modern times. Popular and public addresses are staged primarily for purposes of propagating the cult of Eddyism denominated Christian Science. The Scriptures are freely read and commented upon in a very orthodox and conservative fashion so that the very "Elect" are deceived thereby. At times they even sing the old church hymns but at the same time deny the theology expressed in them. This, too, is a good decoy for attracting orthodox Christians from their own churches into this the most damnable delusion of the centuries. Every thotful and spiritual minded person should be

alert to combat on every occasion this horrible delusion, and the more so since this religionism is on a very rapid increase as shown by a carefully prepared table of religious statistics in which is stated the adherents of Christian Science to have been in 1914, 85,100; and in 1922, 400,100.

CHAPTER VII

Mormonism

JOSEPH SMITH JR. (1805-1843), the reputed founder of Mormonism, was the fourth child in a family of nine children who moved from Vermont into Ontario County, New York, in 1816, settling at Palmyra. The Smiths are said to be of Scotch ancestry. Joseph Smith, Junior, was born Dec. 23, 1805, at Sharon, Vermont. The neighbors at Palmyra regarded the Smiths as shiftless, irreligious, illiterate, whiskey-drinking and untrustworthy. Orson Pratt, a Mormon biographer, writes of Joe Smith: "He could read without much difficulty, and write a very imperfect hand, and had a very limited understanding of the elementary rules of arithmetic. These were his highest and only attainments, while the rest of those branches so universally taught in the common schools thruout the United States were entirely unknown to him."

Everyone knew him simply as Joe Smith. From the age of 12 to 20 he was indolent, vagabondish and given to prevarication. "He never could tell a common occurrence in his daily life without embellishing the story with his imagination; he was grieved one day when old Parson Reed told Joe that he was going to hell for his lying habits." In 1833 sixty-two residents of Palmyra declared among other things: "Joseph Smith,

Sr., and his son Joseph were, in particular, considered entirely destitute of moral character, and addicted to vicious habits." In the same year eleven prominent citizens of Manchester, N. Y., bore a similar testimony as to the depraved character of the Smith family and Joe Smith, Jr., in particular. It seems preposterous that any divine revelation and prophetic power should have come thru Joe Smith, Jr.

Joseph Smith, Sr., was known in Vermont as a money-digger and in New York the same. His sons shared his belief in hidden treasure and they dug over much ground in the neighborhood of Palmyra. Joe Smith, Jr., when a young man had acquired the reputation of being able to locate water by means of a forked hazel switch, and also to find lost treasure and money and so his reputation became that of a money-digger. Especially active was he from 1820-1827 in trying to locate lost articles and money. Often, when persons were digging for treasure and it was not found, he declared some enchantment had driven it away. At different times he ordered a perfectly white dog to be slain as a sacrifice in order to prevent the enchantment but as it was almost impossible to find such a dog, he ordered a white sheep to be slain, the Smiths of course eating the sacrifice.

So many conflicting stories (entirely in harmony with Smith's habit of lying when a young man) were told by Smith respecting the time and place and circumstances of finding gold plates and a new Bible, that no one is able to point out the time and circumstances with

certainty. Many different occasions and circumstances seem to enter into getting the story circulated and accepted. Joe always represented himself as finding the promised plates thru the use of his "peek-stone." But it was sometime later that the story was invented that represented him as finding them thru the revelation of an angel. Joe had many dreams of a peculiar nature which he related at times and upon which he seems to have acted. Some of these related to finding the plates.

He himself says that it was on the night of Sept. 21, 1823, that while praying the room became light and a messenger in exquisite whiteness announced he was sent from God. His message was that a book written upon golden plates he was to find later. The next day the messenger appeared again with additional information. But he did not find the plates until Sept. 22, 1827. There is considerable of a story about finding the plates.

This book which he was to find (the messenger told him this on his first visit) was written on golden plates and contained an account of the former inhabitants of this continent and the Gospel the Savior had delivered to them. Also with the plate were two stones fastened to a breastplate. These stones were to aid in translating the plates. Joe relates that many persons tried to get them from him but he hid them in various places at different times. His mother tells many things about Joe's experiences in trying to keep the neighbors from getting them. An Elder of the Mormons estimates the plates must have weighed nearly 200 pounds.

"The only one of his New York neighbors who seems to have taken a practical interest in Joe's alleged discovery was a farmer named Martin Harris, who lived a little north of Palmyra. Harris was a religious enthusiast, who had been a Quaker (as his wife was still), a Universalist, a Baptist, and a Presbyterian, and whose sanity it would have been difficult to establish in a surrogate's court. The Rev. Dr. Clark, who knew him intimately, says: 'He had always been a firm believer in dreams, visions, and ghosts.'" Various persons testify of the eccentricity of Harris. He is declared to have abused his wife by whipping and kicking and driving her out of the house.

A number of different persons of excellent standing in the community testify as to the unreliable character of Joe Smith and his associates in translating this Mormon book from the metalic plates fastened together by wire, and the difficulties encountered in getting someone to print the book. The authentic account of these witnesses makes interesting reading but too long for our purpose. The book, however, was published early in 1830. An excellent book of over 600 pages, found in many public libraries, covering this whole subject with citation of original sources, is "The Story of the Mormons" by William Alexander Linn, published by the Macmillan Company.

Now we enter upon the study of another factor relating to the origin and character of the Mormon Bible. Solomon Spaulding (1761-1816) was born in Ashford, Connecticut. After graduating from Dartmouth Col-

lege in 1785 and studying theology he preached for several years. Then he gave up preaching and moved to Conneaut, Ohio, where he took an interest in an iron foundry in 1812. Here he became much interested in some ancient mounds near by and had some of his men dig into them. Their efforts were rewarded by finding human bones and many relics. Being of an historic turn of mind and also somewhat eccentric he wrote a romance based upon these finds. This romance was of the nature of a fanciful history of the ancient races of America in which it was asserted the American Indians are the descendants of the Lost Tribes of Israel (Hebrews) who came to America by land and sea under the leaders Nephi and Lehi. These people quarreled and separated into two divisions and carried on bloody wars.

This story in manuscript form he took to a printer, Robert Patterson, in Pittsburg, who was favorable to printing it, but for some reason did not. Sidney Rigdon was in the employ of Patterson and frequently said he had copied the manuscript, in fact this was common knowledge to all in the printing establishment. And to this Mr. Spaulding's daughter testifies, to whom her father's manuscript came after his death.

While in Conneaut, Ohio, Mr. Spaulding frequently read portions of his romance to the neighbors, and later, when Mormonism arose in that neighborhood and the Mormon Bible appeared there most striking resemblances were noted between the romance and the Mormon Bible. This was common talk among the

people. And it should pass without any question that the historic part of the Mormon Bible was gotten from the Spaulding romance. When all this was circulated orally and thru the many papers, it caused consternation among the Mormons who made vigorous denial. It was about 1885 (the exact date the author did not find) a manuscript was found in the Sandwich Islands which had been taken there by L. L. Rice, who bought E. D. Howe's printing establishment at Painsville, Ohio. Rice was an anti-slavery agitator. After he had gone for some time to the Islands, President Fairchild of Oberlin College, Ohio, asked Mr. Rice to look thru his papers which he had taken with him if he might not have some that would be valuable for the college library. Oddly enough a manuscript was found essentially like the Mormon Bible, save the Bible story part. This manuscript is now in the Oberlin College Library. Mr. Howe says of this manuscript: "This is a romance, purporting to have been translated from the Latin, found on twenty-four folds of parchment in a cave on the banks of Conneaut Creek, but written in a modern style, and giving a fabulous account of a ship's being driven upon the American coast, while proceeding from Rome to Britain, a short time previous to the Christian era, this country then being inhabited by the Indians." Oberlin college possesses a letter written in Spaulding's own handwriting which proves he was inclined to infidelity in the latter part of his life. Seemingly there is no doubt that this is the original Spaulding story and manuscript. In rewriting it

Spaulding changed the dates, names of places and so forth. It was this rewritten story that Rigdon got at the Patterson print shop in Pittsburg. "The Book of Mormon is more than six times as large as the 'Manuscript Found,' but the thought and plot of the latter runs all thru the former. And from first to last, thru a bold and daring piece of literary piracy, dishonesty, and hypocrisy, the Book of Mormon was compiled. published and proclaimed by Joseph Smith and Sidney Rigdon as a divine revelation, a new and improved system of religion! In all the pages of history there is not a more shrewdly conceived, boldly executed, and successful conspiracy than this one of Sidney Rigdon, Joseph Smith, Oliver Cowdery, David Whitmer, and Martin Harris."

Sidney Rigdon (Feb. 19, 1793 - July 14, 1876) was born in Allegheny Co., Pa. He received a limited education, although at 26 he was licensed to preach by the Baptists. He began work in Ohio and continued until 1821 when he became pastor of a small Baptist church in Pittsburg. At this time he met Alexander Campbell, who was then preaching in western Pennsylvania and eastern Ohio. In one of their meetings they sat up all night discussing Scripture. Rigdon soon thereafter joined Campbell, but later for trivial reasons broke from him. There is a striking resemblance between the doctrines taught by Campbell in eastern Ohio and those in the Mormon Bible. Two of these striking resemblances are: the speedy return of the Lord, and baptism by immersion in a stream of water.

Beyond any doubt Sidney Rigdon is the theologian for the Mormon Bible. He happened to meet Alexander Campbell and became fascinated with the doctrines he taught and so later incorporated them in the Mormon Bible. Great excitement was aroused in Ohio by the preaching of several Disciples (Campbellites) by insisting that there be a restoration of the church of the Apostolic order and a literal interpretation of the Scripture, etc. Now it is hardly probable that Rigdon intended to use the Spaulding manuscript for religious purposes until he was disappointed in his leadership among the Baptists and dropped by Alexander Campbell. But two years previous to 1830 (the date of the publication of the Mormon Bible) Rigdon said much to various persons about a new book to appear soon, and that it was about time for a new religion to appear.

But just how the Spaulding romance in essential parts got incorporated into the Mormon Bible has not been definitely proven by non-Mormons nor their charge been disproved by Mormons. But it is a most reasonable supposition that Rigdon got hold of the Spaulding manuscript while it was in Robert Patterson's printing establishment in Pittsburg. There is much direct evidence of this from persons who heard Rigdon speak of such a manuscript and really showed it to different persons.

The idea of golden plates containing a revelation from God and brot to the earth by an angel was not original with Rigdon; he got it from church history which tells a similar story occurring in Italy in the

thirteenth century and which Pope Alexander IV severely censured. It seems probable that Rigdon got this from Mosheim's Ecclesiastical History which was first published in London 1765 and various editions since then.

At Kinderhook, Illinois, in 1843, were dug up six copper bell-shaped plates with peculiar markings resembling hieroglyphics. Two Mormon Elders, Marsh and Sharp, were present when the plates were found, Sharp having declared the Lord directed them to be witnesses. Nine local merchants testified that a merchant of the place by name Robert Wiley, while digging in a mound found ashes and human bones and these six plates of brass. They were covered with rust. This story was used as evidence that Joe Smith did have some kind of plates and so did not perpetrate an intentional fraud. Smith, after no one else could translate them, declared he had and found them to be a history of a descendant of Ham. But on June 30th, 1879, W. Fulgate of Mound Station, Brown County, Illinois, swore to an affidavit before Justice Jay Brown that Bridge Whitton, a blacksmith, made the plates, and that Robert Wiley and himself covered the plates with beeswax, made the hieroglyphical marks upon them, and filled the markings with acid. They made rust with nitric acid, old iron and lead, and bound the plates with hoop iron. They then buried them in the ground.

In the light of all the above, how any one can believe the Mormon Bible is given by inspiration is beyond

comprehension. In this age of enlightenment and scientific methods for anyone to contend for the divine origin of the Mormon Bible is astounding.

"The Book of Mormon" is the title of the Sacred Scriptures of the Mormons. The whole is just such a work as one would expect such an ignorant man as Joe Smith, Jr., and his associates would produce. In the 1842 edition on the title-page are the words "Carefully revised by the translator." And the late editions are said to contain more than 3,000 changes from the first edition:

THE

BOOK OF MORMON

AN ACCOUNT WRITTEN BY THE HAND OF MORMON,
UPON PLATES TAKEN FROM THE PLATES OF NEPHI

(Here follows 18 lines outlining the contents.)

By JOSEPH SMITH, JUNIOR
Author and Proprietor

PALMYRA:
PRINTED BY E. B. GRANDIN, FOR THE AUTHOR
1830

We are unable to reproduce the exact style of type without taking a photograph, but the above words are correct. In the present edition there is this change: "Translated by Joseph Smith, Junior."

The Mormon church was organized April, 1830. But May 15, 1829, Smith says that he and Cowdery had gone into the woods to inquire of the Lord about baptism mentioned on the plates, when of a sudden a heavenly messenger, John the Baptist, appeared, laid his hands on them and ordained them. He directed Smith to baptise Cowdery, and Cowdery then to baptise Smith, which they did.

Smith and Cowdery at once began to preach to their friends and relatives and ere long they began to baptise converts. Smith's brother Samuel was the first and his brother Hyrum the second to be baptised, the third being J. Knight, Sr.

Smith was ignorant of the Old Testament Scriptures and so depended upon Sidney Rigdon to give him the information needed concerning the sacrifices, priesthood, and priestly duties. Rigdon encouraged Smith to inquire of the Lord about this doctrine, and of course Smith had no trouble to get the needed "revelation" and at once announced the duties of the priests, elders, deacons, teachers, etc. The Standard Dictionary says: "The chief executive is the first presidency, consisting of three presiding high priests; standing next in order is a quorum of twelve apostles, then follow patriarchs, high priests, seventies, elders, priests, teachers and deacons."

During these first months of the new organization the organizers became very active in traveling about in New York, Pennsylvania and Ohio preaching and making and baptising converts. A rather amusing incident is related by Steven S. Harding, who became Governor of the Territory of Utah in 1862. One night during one of the early weeks of the excitement over the preaching of the Mormons, young Harding and a companion went to the home of Calvin Stoddard, awakened him by knocking on his door and then announced in measured tones that the Lord called him to preach the Gospel of Nephi. Stoddard acted upon this at once in all sincerity as a call from the Lord. He began to preach, telling the circumstances of his call and embellishing it with some remarkable descriptions of thunder and lightning.

The followers of Joe Smith to this day have not liked the name Mormon. The official name is "Church of Jesus Christ of Latter-Day Saints," tho this name was not adopted till May 4, 1834. The word Mormon comes from the Greek and means a monster. It is not known whether Spaulding used the term in his manuscript or whether it was introduced by Rigdon. It is found, however, "in the Mormon Bible in the Book of Mosiah xviii. 4, as the name of a place where there was a fountain in which Alma baptised those whom his admonition led to repentance. Next it occurs in 3 Nephi v. 20: 'I am Mormon, and a pure descendant of Lehi.' This Mormon was selected by the 'author' of the Bible to stand sponsor for the condensation of

the 'records' of his ancestors which Smith unearthed." It is easily seen that the discovery of the word having a Greek origin was disconcerting to the early leaders of the cult. And so the idea of a continued "revelation" thru the priesthood came in convenient to help out of a hard situation. Accordingly Joe Smith came to their relief and published the following in Times and Seasons: "Before I give a definition to the word, let me say that the Bible, in its widest sense, means good; for the Savior says, according to the Gospel of St. John: 'I am the Good Shepherd'; and it will not be beyond the common use of terms to say that good is amongst the most important in use, and, tho known by various names in different languages, still its meaning is the same, and is ever in opposition to bad. We say from the Saxon, *good;* the Dane, *god;* the Goth, *goda*; the German, *gut*; the Dutch, *goed*; the Latin, *bonus;* the Greek, *kalos;* the Hebrew, *tob;* the Egyptian, *mo.* Hence, with the addition of more, or the contraction of *mor,* we have the word Mormon, which means literally *more good.*" This is a marvelous explanation but probably satisfied the leaders.

The term "Latter-Day Saints" embodies one of the fundamental tenets of the cult, that is, the early coming of the Lord and the ending of the world or dispensation. This is one of the outstanding teachings of the Disciples (Campbellites) at the time of the organization of the Mormon Church and so got incorporated into the name of this new religious organization. It is recorded that Smith received on no less than five

different times "revelations" of the early coming of the Lord, the last one being in 1843, at which time he declared the Lord told him he would see the Son of Man if he should live to be 85 years old. It is now 118 years since the birth of Smith. But since Smith lived only 38 years may this be the reason the prophecy failed? Mr. Ferris, Secretary of Utah Territory, 1852-1853, says the Mormons still held to the belief but set the date to 1870. For years they printed in their official publications this idea, naming every event that might be interpreted as a portent. An editorial in the Millennial Star, Dec. 6, 1856, says: "The signs of the times clearly indicate to every absorbing mind that the great day of the second advent of Messiah is at hand."

Whenever it suited Smith's purpose best he seems to have gotten a "revelation." From 1829 to 1843 Smith received no less than 89 distinct "revelations," and by means of these he was enabled to develop his church organization.

The origin of polygamy among the Mormons has been attributed to Sidney Rigdon, but it appears Joe Smith is its author in order "to grant him unrestricted indulgence of his passions." It appears Rigdon opposed Smith in this, while to this opposition by Rigdon is attributed Brigham Young's determination to get Rigdon out of the church after the death of Smith. While polygamy was practiced in Nauvoo, Illinois, and Smith gave it out there as a "revelation" July 12, 1843, it was not till Aug. 28, 1852, at a Conference in Salt Lake

City, that Brigham Young publicly announced the doctrine of plurality of wives. In March, 1857, Orson Hyde, in Salt Lake Tabernacle, argued that Jesus of Nazareth was a polygamist.

From the first Sidney Rigdon aspired to leadership but he lost out in his rivalry with Joe Smith. After Smith's death at Nauvoo in 1843, Brigham Young aspired to be the supreme leader in place of Smith. To this position Rigdon aspired; he had come from Pittsburg where he had been sent to build up a church, with an account of a vision he had that a guardian should be appointed for the church. The Twelve Apostles, High Council, and high priests held a meeting Aug. 7, 1843, to determine upon the leadership. At this meeting Rigdon again declared his vision and represented himself "to be the guardian of the people." The next morning a special meeting of the church was called at which Rigdon realized he had lost the confidence of many for various reasons, one of which was that he had advocated the removal of the church to Pennsylvania. Young made an address at this meeting which so captivated his hearers they declared they saw Joe Smith's mantle fall upon him. At this time Young was president of the Board of Twelve Apostles and the meeting voted to support the Twelve which meant to them to support Young as Joe Smith's successor. Young regarded Rigdon his rival and various circumstances led to Rigdon being tried by the High Council presided over by Bishop Whitney. This trial resulted in Rigdon being expelled from the church.

He returned to Pittsburg, where he attempted to organize a new church, but failed primarily because the people became disgusted with his "revelations and miraculous visions." He died in poverty in 1876.

Following the overthrow of Napoleon I. in 1815 in Europe many emigrants came to America. The close of the war in 1812 brought an "Era of Good Feeling" in the United States and so many came across the Allegheny mountains into the Ohio and Mississippi valleys that it was impossible for the coast regions to furnish enough missionaries and preachers for this motley stream of home seekers. All kinds of discontented people came westward—rovers, prospectors, fanatics, ignorant, irreligious, etc. When any of this ignorant, fanatical people became convicted of their sins, they usually gave way to their emotions and so began to shout and dance, or laugh or weep. Many who became disgusted with such excitement became infidels. It is a fact that at this time there arose many religious delusions such as: Wingatism, Halcyons, New Lights, Spiritualism, Mormonism, and others.

The book of Mormon printed in 1830 contained a sworn statement from three men, Oliver Cowdery, Martin Harris and David Whitmer, that an angel had shown them the gold plates. But some few years later evidently being disgusted with Smith and his fraud, withdrew from Mormonism tho the Mormons say they were expelled. It is quite probable Oliver Cowdery was the one who did most of the writing of the Mormon Bible at the dictation of Joe Smith sitting behind

a curtain pretending to be translating the gold plates, but who was evidently reading from Spaulding's manuscript. Rev. T. W. Young says: "After Smith had ruined Martin Harris, robbing and bankrupting him, he turned him out, and declared that 'he was not a man fit for decent people to associate with.' Oliver Cowdery was accused of lying, theft, and living in open adultery. He died a miserable drunkard. There were five others who swore to seeing the plates, two of whom were a few years later sent to jail for immorality and crime, and were shot with Joseph Smith. This seems to be a foul lot to be the Lord's eye-witnesses of a divine enterprise. When the translation was finished Smith says an angel descended and bore the plates away."

While it makes interesting reading we shall not trace the history of the Mormons in their move to Missouri, then to Illinois, and later to Utah. In each place they have gotten into serious trouble with their neighbors and the government.

Perhaps a few words on the doctrines of Mormonism may be of interest. On the subject of baptism they teach immersion after repeating the following baptismal formula: "Having been commissioned of Jesus Christ, I baptise you in the name of the Father, and of the Son, and of the Holy Ghost. Amen." If any one withdraws or is expelled from the church he can be reinstated by baptism, the ordinance being performed precisely as at first. But while re-baptism is allowed and was practiced much upon the immigrant

members moving from the east into Utah, it is not now urged or encouraged.

A feature of the doctrine of baptism peculiar to the Mormons is baptising some living person for some dead one. We quote from the 1913 edition of the Articles of Faith and printed in 1919: "The universal applicability of the law of baptism has been already dwelt upon. Compliance with the ordinance has been shown to be essential to salvation, and this condition applies to all mankind. Nowhere in scripture is a distinction made in this regard between the living and the dead. The dead are those who have lived in mortality upon earth; the living are mortals who yet shall pass through the ordained change which we call death. All are children of the same Father, all to be judged and rewarded or punished by the same unerring justice, with the same interpositions of benignant mercy. Christ's atoning sacrifice was offered, not alone for the few who lived upon the earth while he was in the flesh, nor for those who were to be born in mortality after his death, but for all inhabitants of earth then past, present, and future." . . . "It is true, eternal punishment has been decreed as the lot of the wicked; but the true meaning of this terrible expression has been given by the Lord Himslf: eternal punishment is God's punishment, endless punishment is God's punishment, for 'Endless' and 'Eternal' are among His names and the words are descriptive of His attributes. No soul will be kept in prison or continued in torment beyond the time requisite to work the needed reforma-

tion and to vindicate justice, for which ends alone punishment is imposed. And no one will be permitted to enter any kingdom of glory in which he is not entitled through obedience to law." . . . "And, as baptism is essential to the salvation of the living, it is likewise indispensable to the salvation of the dead." . . . "As far as the Divine will has been revealed, it requires that the outward ordinances, such as baptism in water, the laying on of hands for the bestowal of the Holy Ghost, and the higher endowments that follow, be attended to on earth, a proper representative in the flesh acting as proxy for the dead. The results of such labors are to be left with God. It is not to be supposed that by these ordinances the departed are in any way compelled to accept the obligation, nor that they are in the least hindered in the exercise of their free agency. They will accept or reject, according to their condition of humility or hostility in respect to things divine; but the work so done for them on earth will be of avail when wholesome argument and reason have shown them their true position."

With respect to the Eucharist, commonly called "The Lord's Supper," the Articles of Faith give specific instructions. In organized churches it is customary to observe this every Sabbath.

In reading Mormon literature one is impressed with much that is orthodox Christian doctrine. This is one of the most deceptive things about Mormonism and doubtless many of the "Elect" have been deceived and led astray. The writer is well acquainted with a mem-

ber of his own denomination who left his church and joined the Mormons because access to their meetings was easy and besides he could see no difference in the doctrines the Mormons taught and those of his own church; however, after a few years he saw his serious mistake and returned to his church.

"But their doctrines as they have been compiled from their books, and from the utterances of their prophets, priests and apostles, constitute a medley of merit-making Buddhism, ancestral worship of Confucianism, social pollutions of Mohammedanism, intrigue and chicanery of Jesuitism, ceremonial formalities of Judaism, sublime self-conceit of Pharisaism, the coarseness of materialism, all bound together by the rites and covenants of a modified free-masonry."

Rev. T. W. Young again says: "Faith, repentance, baptism by immersion for the forgiveness of sins by 'one having authority,' and imposition of hands, and the stock doctrines commanded by Joseph Smith and his successors to be taught to the world; while the Adam-god immediate revelation, infallibility of the priesthood, divinity of the Book of Mormon, celestial order of marriage, God as a polygamist, Christ the husband of three wives, salvation for the dead by vicarious baptism, the duty of tithes, implicit obedience to the priesthood in all things, personal or blood atonement for the pardon of the unpardonable sin, and such like doctrines they save until the digestion of the new convert is improved and he can take 'strong meat'."

Dr. H. K. Carroll says: "It was conceived in sin

and brought forth in iniquity. It seems strange that Mormonism should ever have obtained the hold on people that it did, or should have outlived the generation in which it was born. Its foundations were laid in fraud and perjury; its book was inspired by insanity or satanity; its revelations came not from above, but from beneath; its doctrines are sensual and devilish; its priesthood, at least, in the early days, was as ungodly as it was tyrannical; its hierarchy inspired the awful crime of the Mountain Meadow massacre, and Bishop John D. Lee was convicted and executed; assassination, under the guise of the doctrine of blood-atonement, and frequent in its early years at Salt Lake City. Hardly a crime in the catalogue is omitted from the terrible indictment which lies against this so-called Church of Jesus Christ of Latter-Day Saints."

From official publications sent to the writer upon his request, the following information is gleaned concerning the Reorganized Church of Jesus Christ of Latter Day Saints: On June 27th, 1844, Joseph Smith, the reputed founder of the Mormon Church, was assassinated at Nauvoo, Illinois. Immediately several men ambitious to become the head of the church began to scheme to secure the position. It is declared in both the Book of Doctrine, and Covenants, that the president has the right to appoint his successor with the church having the constitutional right to confirm or reject the appointment. It is claimed Joe Smith had publicly set apart his son, also named Joseph, to become his successor, but that Brigham Young being at

the time president of the Twelve Apostles, secured the election. Soon thereafter he, with his followers, left Nauvoo for Kanesville (now Council Bluffs), Iowa, and from there emigrated to Utah in 1847. The members remaining in Nauvoo carried on their work under the direction of their leading ministers.

After the dispersion from Nauvoo the first conference was held at Beloit, Wisconsin, in June 1852, where it was proposed to reorganize the church under the headship of Young Joseph Smith. This reorganization occurred at Amboy, Illinois, April 6, 1860. Young Joseph remained president of this faction of Mormons until his death in December, 1914. At the present time his son, Frederick M. Smith, is president with headquarters since 1881 at Lamoni, Iowa. Their publishing interests are under the name Herald Publishing House, Independence, Missouri.

The Reorganized Church of Jesus Christ of Latter Day Saints always repudiated the doctrine of polygamy which Brigham Young promulgated at Salt Lake City in the Tabernacle August 19, 1852. This faction also leaves it voluntary but urges the payment of one-tenth of one's income after he has deducted his necessities from the total income, while the Salt Lake Mormons, under the ruling of Brigham Young, demands one-tenth of the net income which lays a heavy burden upon the poorer members. The Reorganized Church seems always to have gotten along without trouble with their Gentile neighbors.

Christians should realize that Mormonism is a men-

ace to Christianity and to our civilization for its membership is given for 1922 as 604,082, of which about 60,000 belong to the Reorganized Church of Jesus Christ of Latter Day Saints. And these people are exceedingly active in propagating their doctrines thruout the United States and even foreign countries. We have given more attention and space to Mormonism than to some others like Russellism because it has so much respect for the Bible and exalts Jesus Christ and incorporates so much in its teachings and practice that is Christian orthodoxy. Besides it is strenuously missionary; its preaching by the traveling missionaries is very orthodox, everywhere winning adherents by its teaching the Bible. But since God revealed Himself thru the prophets of old, men of highest type of character, and later thru His Son Jesus Christ whom the Mormons highly honor, why should God again reveal Himself thru scratches on metal plates and these to be interpreted thru a "peek-stone" in the hands of such a dissolute character as Joe Smith? Has satan blinded the eyes of the people that they should believe a lie?

CHAPTER VIII

Babism or Bahaism

IN ORDER to understand an institution today, it is customary to examine the conditions with which it was surrounded at the time of its founding, rise and development. This applies equally well to the new religion called Babism.

Mohammedanism took its rise in Mohammed who lived from 570-632 A. D. in Arabia. Within two generations after Mohammed's death his followers began to divide into quarreling factions and parties both political and religious. Murder and assassination became common among the earlier Caliphs. Two main divisions have come down thru the centuries (tho each of these have divided into factions and exist today), viz., those who accept only the Koran and those who accept both the Koran and Sunna. The Sunna are traditions about Mohammed, his sayings, decisions, actions, etc. The first collection of these was made the second century after Mohammed's death. They play as prominent a part in the development of Mohammedanism as tradition does in developing the Roman Catholic Church. Another factor entering into this distinction and separation is that one faction claims the successors (Caliphs) of Mohammed also received the same

divine commission and authority as he, while the other faction descending from Fatima (the daughter of Mohammed) and Ali (a cousin of Mohammed, whom she married) deny that the divine spark passed to the suceeding Caliphs but is limited to, and retained in, the Koran. This faction is known as the Shiahs or Shiites who do not really reject the Sunna tho define it "as the tradional way of the Prophet's family, not of his companions and their later adherents." The Shiites do not believe in a literal interpretation of the sacred writings tho while in political power they are not so liberal as one might be inclined to believe. This faction believes there have lived and died eleven Imams who are reverenced as saints. A twelfth Imam known as Imam Mahdi hid himself 940 A. D. but will in due time appear and inaugurate the millennium. They believe he has lived on earth all these centuries communicating to the faithful thru certain persons known as Bab or Gate.

Mohammedanism is a well known religion for many centuries but its many factions are unknown to the majority of Christians, being known only to the missionaries working among them. "The value of Mohammedanism lies in its influence with rude races. As it represented God to the Arabs, so today it is an effective means of betterment to those who stand on a low intellectual and ethical level. Its prohibition of intoxicants and simple creed make it a useful educator in Africa; its monotheism stands

in pleasing contrast with Hindu polytheism. It is at its best when it has least political power." (Hopkins' History of Religions.)

We are treating Babism because it has recently assumed large proportions; it has grown out of Mohammedanism but aspires to entirely supplant it. It teaches a progressive revelation; the "brotherhood of man and equality of woman." These ideas indicate it has come into contact with Christianity and is a more or less serious block to the spread of Christianity.

Mirza Ali Mohammed of Shiraz, Persia, was born 1820, of a good family and became distinguished for his learning in the occult sciences and theory of numbers. He also acquired considerable knowledge of the history of the Jews and their writings, and also of the Christian Gospels thru translations made by Protestant missionaries.

Leaving suddenly his business at Bushire he attended for a few months at Kerbela the lectures of a noted teacher Sayyid Kazim and then returned to Shiraz. Not long afterwards Sayyid Kazim died without designating his successor. One day a fellow student Mulla Husayn visited Mirza Ali Mohammed at Shiraz. They spent some time talking about their former teacher and his death. Suddenly in the midst of their conversation Mirza Ali Mohammed declared himself to be the Bab or Gate, that is, the promised guide or intermediary between the Imam Mahdi or the Twelfth Imam and the people. Mulla

Husayn soon overcame his doubts and declared his faith in the new intermediary May 23, 1844. He at once began to spread the news of his discovery and soon the new Bab had many followers.

Prof. E. D. Ross of University College, London classifies the followers of this new Bab as follows:—

"1. The Shaykhis.
2. Shiites, who believed that the Bab's teaching was the fulfilling of the Koran.
3. Men who saw in it a hope of national reform.
4. Sufis and mystics.
5. Those to whom the life and teaching of the Bab and Beha appeal in a general way; and among these must be numbered those western converts who do not fall under the next head.
6. Those who regard Babism as a fulfillment of Christianity."

The Bab at once began to "depict in vivid language the worldliness and immorality of the Mullas or Mohammedan clergy, and the injustice and rapacity of the civil authorities." He also prophesied concerning the better days to come. Hence we find him in the outset laying claims to be the true Bab or "channel of grace between the Imam Mahdi and his church."

His criticisms on the corruptions of the Mohammedan clergy and government officials naturally brot upon him their enmity, and in consequence he was arrested upon his return, August, 1845, from a

pilgrimage to Mecca from which he brot a new commentary on the Koran. He was pronounced a heretic by the clergy who tried him before the governor of Shiraz. After judgment was pronounced by the Mullas he was confined to his house tho allowed to be visited by his disciples, but not to teach in public.

It was during his pilgrimage to Mecca that he definitely gave up Mohammedanism and conceived the idea of overthrowing it and establishing something else in its stead.

Previous to declaring himself the Bab he had written much and the next year (1846) while confined in the fortress of Maku he composed a larger number of works and carried on an extended correspondence with his disciples. In order to put a stop to his correspondence with his followers he was removed to Chihrik. It was while here that he proclaimed himself to be not only the Bab or Gate or Door to Imam but himself to be the Imam. He now declared his mission not to be final but that another person still greater than he is to come whom God will send. He also declared: "They are to remember that no revelation is final, but only represents the measure of truth which the state of human progress has rendered mankind capable of receiving."

Bab al-Din (Gate or Intermediary between the Twelfth Imam and the faithful) later styled himself Nuqta (point, center, or focus) which really means he believed himself to be the focus of all previous dispensations. He revered Moses, Christ, and Mo-

hammed but regarded himself the real centre of all the past.

His doctrine was largely a merited protest against existing conditions and ideas of the Persian hierarchy. He forbade polygamy, concubinage, asceticism, mendicancy, drunkenness, etc. Gnostic, Pantheistic, Buddhistic, Christian, Jewish, Mohammedan, and Parsee, ideas strongly flavor his teachings. When he asserted that chiefly in himself tho also in his eighteen fellow-prophets (colleagues) was incarnated the Deity, he aroused a storm of opposition which within a few years culminated in his death (1850).

The number 19 is the sacred number among Babists. He reorganized the calendar with 19 days in a month and 19 months in a year. He also chose 18 special disciples whom he called the "Letters of the Living." To these he, making the 19th, is to be regarded the "Point of Unity." When one of the 18 dies another is to be chosen in his place. His most important writing is the Bayan, or Biyan (the exposition), written in Arabic, or what we may term the Babi Bible.

Among the Bab's many followers are three to whom the success of Babism is largely due in its early stage. These are his first converts Mulla Husayn, Mohammad Ali, and a woman by name Kurrat ul-Ayn or Gourred-Oul-Ayn ("Consolation of the Eyes") because of her surpassing beauty. She perished in one of the persecutions. Mulla Husayn was the most indefatigable worker having traveled

thruout Persia visiting many of the larger cities and making many converts—all this while the Bab was in prison at Chihrik. This occurred in 1848.

Babism had by this time (1848) gained a large following. They did not hesitate in their zeal to employ harsh and insulting language against the Shiites who in turn began to adopt measures by which to crush out the movement. Then the Babis began to employ military means of defense one gallant band having held out for eight months against the army of the Shah. At last they surrendered on condition that their life and liberty were to be spared. But no sooner had the surrender taken place than the royalist troops put the whole band to death. The same kind of fate befell another band, and then a third uprising occurring in another part of the country, the government officials determined to put the Bab himself to death with two of his most energetic followers. On the morning of July 9, 1850 the three were paraded for many hours thru the crowded streets and bazars of Tabriz. One fell exhausted and then recanted but died a martyr two years later in Teheran. The other two were to be shot while suspended by ropes around the body under the arms. When the smoke cleared one was riddled with bullets, but the Bab had disappeared, the ropes having been cut, shot in two. Had he made more effort to escape he might have won more success, but a soldier dispatched him while the people were looking upon him with awe

and reverence. The Bab had died at the early age of perhaps 30, having however within six years made thousands of converts to a new religion destined to be a rival of Mohammedanism.

During the year 1850 there was much bloodshed in the persecution of the Babi adherents. Two years later an attempt was made on the life of the Shah, but the outcome was not only the death of the would-be assassin but the adoption of rigorous measures of persecution, torture, death of the Babis thruout Persia. In fact the government became so incensed at the attempt on the life of the Shah that the utmost measures were taken to wipe out of existence the Babi movement. This led to establishing the centre of the community in Bagdad which is within Turkish territory. The leader and chief "Letter of the Unity" became known as " Dawn of Eternity," a rather high-sounding title.

But the Persian government protested to the Turkish authorities on the proximity of the cult to Persian territory. In consequence the headquarters were removed to Constantinople and later to Adrianople. Here occurred a schism in the Babi cult which has not yet been healed.

From 1850-1864 "Subh-i-Ezel was the nominal head of the Babis and vicegerent of the Bab." It seems probable the Bab himself had appointed him, but he did not claim to be a prophet.

In 1853 an elder half-brother (Beha by name) joined the community in Bagdad. He came near

to losing his life in the Teheran massacre. While in Bagdad Beha was active in consulting disciples and carrying on a correspondence with Babis in Persia. It is certain while in Bagdad he submitted to the authority and supremacy of Subh-i-Ezel. But in 1866 in Adrianople he announced himself as "He whom God shall manifest" as the Bab had often referred in his writings. This claim had at once brot division and the two main factions are known as Ezelis and Behais, the latter now far outnumbering the former. But because the rivalries between the two factions became so fierce, the Turkish government removed Subh-i-Ezel and his followers to the island of Cyprus, and Beha and his followers to Acre, which to the present remain the respective headquarters of the two factions of Babism. But since the Behais are far more numerous than Ezelis, Acre is the dominating head of Babism. It is believed this faction today numbers between 500,000 and 1,000,000.

The writings of Beha have outstripped those of the Bayan of the Bab. They bear a relation to each other similar to that of the Old and New Testaments except that while the Old Testament has been incorporated with the Christian Scriptures, the writings of Beha have practically supplanted those of the Bab. The most important of his works were composed in Arabic while living in Acre. The title of his main work is Kitab-i-Akdas. He also wrote

many letters to prominent members in local communities.

Upon the death of Beha in Acre in 1892 at the age of 77, he was followed as the spiritual head by his eldest son Abbas Efendi. But he had a rival in Aga Mirza Jan who had been the amanuensis of Beha. However this rivalry did not develop much dissension for the vast majority adhere to Abbas Efendi whom the faithful reverence as much as they did his father. An older brother of Abbas Efendi, Aga Mohammad Ali has never approved of the course of his brother, and in order to avoid further division of the Babis has refused to give written answers to the many questions asked by Babis.

The faithful regard Beha as God Almighty and his son Abbas Efendi as the incarnation of God. But despite the fact of internal schism and external difficulties the movement is progressing in adherents.

Prof. E. Denison Ross gives the following brief summary of the writings of Beha: "The Kitab-i-Akdas begins with instructions as to religious observances. Prayers are to be said three times a day. The worshipper is to turn his face towards 'the Most Holy Region,' by which Acre is apparently intended. All congregational prayer is abolished, except in the case of the burial service. The Babi year, which, as we have said, contains nineteen months of nineteen days each, begins on the Persian New Year's day. The year contains 366 days in all, five intercalary days being

added. Fasting from sunrise to sunset is ordained during the last month of the year.

"Mendicity is prohibited in the following terms: 'The most hateful of mankind before God is he who sits and begs; take hold of the robe of means, relying on God, the Cause of causes.' The use of knives and forks in eating, instead of the hands, is enjoined. Cleanliness is insisted upon.

"Marriage is enjoined on all. Wives who for a period of nine months have had no news of their husbands are permitted to marry again, but if they are patient it is better, 'since God loves those who are patient.' If quarrels arise between a man and his wife, he is not to divorce her at once, but must wait for a whole year, so that, perhaps, he may become reconciled to her. The kings of the earth are exhorted to adopt and to spread the new faith. Wine and opium are forbidden. The sacred books are to be read regularly, but never so long as to cause weariness. Enemies are to be forgiven, nor must evil be met with evil." Beha himself wrote: "Whoever lays claim to a matter (i. e., a mission), ere one thousand full years have passed, verily he is a lying impostor."

One of the pantheistic notions of Babism is that individual existence emanates from the superior deity and will by this deity be ultimately reabsorbed.

Much importance is attached to the number seven (7) which indicates attributes believed to be associated in the creation. The number nineteen (19) mystically expresses the name of the Deity. It also represents the

"sum of the prophets among whom the latest incarnation of the divine nature is conceived to be distributed in the present dispensation." A woman may be one of the 19 prophets.

The sacred college will not become extinct before the final judgment. When one of the members die there is an immediate reincarnation. The Bab is regarded as much superior to Mohammed as Mohammed is superior to Christ.

This Bab movement began in the United States at the time of the World's Congress of Religions in Chicago in 1893. A man by name Ibrahim Kheirallah gave fifteen lectures on Mohammedanism and its divisions. From Chicago he went to New York City where his lectures were published, and within an incredibly short time he is said to have secured over one hundred followers. By 1912 the adherents of Babism probably numbered over 1,000,000, of whom it is claimed 3,000 were in the United States of America, scattered among twenty of the large cities.

G. W. Lamsa, under the auspices of the Episcopal Church, made an investigation of the growth of Mohammedanism in the United States and he declares there are 70,000 believers, being mostly Turks, Kurds, and Arabians. These, however, declare themselves anxious to qualify as one hundred percent Americans.

Sometime during the summer of 1921 the first Mohammedan Mosque in the United States was dedicated at Detroit, Michigan. The structure is said to be a splendid one for it cost $50,000.

At this writing plans have been completed for a Bahai temple to be erected at a cost of $2,000,000 on the Sheridan Road just north of Chicago. The plans were approved by the Bahai Council in New York. The structure is to be of stone, nine-sided in form, 225 feet in diameter, and 180 feet high.

The average American may not pay much attention to such a religionism as Babism or Bahaism, but its establishment in a land of learning and culture like ours, is a trifle disconcerting to the Christian forces in our beloved nation. Everyone knows that our land is full of fads and anachronistic institutions of every conceivable kind, but the phenomenal growth of such religionisms herein described does not speak so well for our boasted civilization.

It must be apparent, however, to every careful observer that Christianity has exerted a powerful influence on all beliefs and cults and institutions that claim to meet the needs of the human mind and heart. A few years ago Abdul Baba visited America, thereby giving the cult quite an impetus. This Bahai cult, which has Mohammedanism for its parent, is asserting a tremendous missionary energy. Its members call themselves "Intellectuals" and "Society Leaders." These names with their implied meanings have a fascination for a certain type of mind and class of people. The fact that the mosque at Detroit was placed under the care of a man with five different degrees and titles indicating his high scholastic, social, and religious standing, is evidence

the cult is using the most powerful means at man's command to carry out its ideals.

The influence of Christianity is felt in every political, social and religious cult; even the pagan religions of Asia are adopting the methods of the Christian missionary as seen in conducting young people's meetings, and preaching, and a limited pastoral care and visitation. Surely the apostolic injunction of 2 Cor. xi. 14 is in place here, viz.; "And no marvel; for even Satan fashioneth himself into an angel of light."

CHAPTER IX

Jesus Christ and Modern Thot

THAT there has been great material progress the past century, there is no dispute. But in the social, intellectual, moral and religious realms, there are some doubters. Nevertheless, a cursory review is sufficient to convince most persons. Along whatever line one may investigate it will be clearly seen that no force is so potent for inaugurating and carrying forward any cause as real historic persons. We hope to show in the following lectures that the one person who stands out supreme above all others is Jesus of Nazareth, the Christ of God. But that He should hold the centre of interest in the world's thot today is the more marvelous because of his humble parentage and environment. He entered upon his reforming and revolutionizing career among a despised people whose whole life at the time of His appearing 1900 years ago was formal, mechanical, stereotyped, and weighed down with traditions encrusted over with rules and laws that defied all alteration. The ancient Jew lacked sympathy; his imagination lay undeveloped; and his ceremonial law and religious system were believed to be complete and perfect for realizing the ideal that it so often obscurely symbolized.

As to the historicity of Jesus there is really no ques-

tion among scholars today. Immediately upon His departure some of His disciples began an aggressive missionary career carrying within an incredibly short time the Good News beyond the confines of the Roman Empire.

During the middle ages He held his own in the thot of the times rather obscurely. It was not so much his personality that commanded attention as it was some things He taught and the construction placed upon His teachings by the epistolary writers. In fact during the middle ages He was hidden behind His mother and obscured by a multitude of saints and sacred relics. Even Martin Luther, reared in a godly home by pious parents, one day while yet a young man in his teens in company with another young man were overtaken in a storm, the latter being stricken down by lightning, Luther fell to the earth and cried, "Help, Saint Anna! I'll be a monk." This means that Luther appealed to Jesus' grandmother instead of to the Lord Himself.

For many centuries men of thot were concerned with speculative theological questions, that is, with the speculative and dogmatic side of such questions as: Jesus' nature, his relation to God, salvation, sin, death, future punishment, etc. This attitude towards Him was largely held till the last few decades. And today He is beyond any question commanding more attention among men of thot than in any previous period and as a consequence is better known and better appreciated. This is a main difference: previously He was studied thru the history preceding His coming; while today He

is studied in the light of the history intervening between His appearing and the present. This means that the former period was "primarily doctrinal and secondarily historical; but the latter is primarily historical and secondarily doctrinal." The theologians studied history thru the doctrine of their times, but now study doctrine thru the history of the Christian era. This means not the surrender of doctrine but such a change of point of view and its emphasis that its real worth is brot forward. The former method takes the great facts in the history of the human race and cuts them, moulds them, and forces them into shape in order to fit them into a more or less narrow and arbitrary theory of the speculator. Today these same systems of speculative thot are examined in the light of the great historic life of mankind. It is easy to see the results will be different in the two methods and the consequent influence on the institutional life of man. Which then is preferable; to trim the realities of human life so as to make them harmonize with the individual's speculative theory or to enlarge his artificially and often mechanically constructed theory to include the realities of human life? Do not misunderstand the writer: the historical spirit is not new but its methods are newer, more scientific, and more sympathetic than the barren, logic-chopping methods of previous centuries.

During the Reformation period and following "doctrine" held chief sway with the theologians. But with Jesus it was not the merely intellectual "doctrine" of the theologians of His day or later time but the funda-

mental life-doctrines that He taught and exhibited in His own life. These great doctrines Jesus usually dealt with figuratively: that is, in parables, allegories, symbols, and illustrations. This gives room for the speculator today to find scriptural grounds for any kind of unnatural and bizarre theories.

With the advance into the nineteenth century it was seen what a large place the Christ had occupied in the thot of the theologians and philosophers and thinkers generally in both Europe and America. And as the decades passed into the twentieth century this commanding position of Jesus in the thot of the men of letters, science, philosophy, theology, statecraft, art,—in fact in the entire realm of human endeavor—steadily increased.

Shakespeare is known to have made hundreds of quotations from the Bible and reflects its doctrines in hundreds of references, and other writers in a similar proportion; yet it was not so much the personal thot of Jesus that attracted the writer's attention as it was their reverence for the Book as a whole. By the close of the nineteenth century Jesus' thot, personality, life and character were on the flood-tide in the thot and institutional life of both Europe and America. This same influence is going stronger during the two decades of the present century. The great World War has so shocked the nations and shaken the foundations of civilization that men of thot have instinctively turned to Jesus of Nazareth for solution of the multitude of new problems thrust upon us. He not only occupies

the most commanding position among the peoples of Christian lands but of pagan lands as well.

Every statement of His is being examined not only with a view to its intrinsic worth but in relation to all other statements to see if there be harmony and consistency; also in relation to the traditions of His people and its verification by the Land in which He dwelt; also whether His doctrines are merely sentiments or whether they embody the great catholic principles of human nature. The writer of history and the chronicler of the day; the scientist in every phase of this broad field; the literateur in his poetic or prosaic fiction; the statesman and the practical reformer,—in fact every one dealing with great problems refers in more or less direct ways to the teachings and life of Jesus Christ as tho they were under some charm or magical spell of His.

Various are the motives of the investigators into the life and character of Jesus. Some study the records of His earthly life and teachings for the mere love of the knowledge it brings; some, to determine His place and influence among His people in His own day; some, more correctly to evaluate Him among the religious leaders of the ages; others, to search out the life-principles He enunciated and to compare them with those of other religious geniuses; while still others are studying Him as the personalization of all law and the concrete embodiment of the principles of human life in its every phase. It is the clarity of His teachings; the soundness of His doctrines; the rationality of His

everyday living, and the spotlessness of His character, that is keeping Him in the most commanding relationship to the thot of this modern time.

Most salutary has been the result by men either changing their point of view of Him and His teachings, or else shifting the emphasis they have been wont to give to His doctrines. Men are finding that their and His points of view have been markedly different, and so the outcome has been correspondingly different. Men are seeing the great difference between the Gospels and Epistles—that the former are largely simple narratives of what Jesus did and said; while the latter are in part theological treatises; at times they are seen to be interpretations of Jesus' life and teachings and personality; at others, to be applying these interpretations to the problems of the local churches. It will probably not be questioned that Jesus Christ of the Gospels should hold supreme sway in the thot and affections of the people today rather than He of the Epistolary writings. This is largely a question of emphasis we are setting forth.

Some of the most dominant notes of the evangelical record are: a forgiven past and a glorious future; that the needs of a man are greater than the formalities of the law; that the human soul has an infinitude not comparable to the sweep of any ceremonial law; that the infinite worth of a human soul is not to be placed in the same category with the merits growing out of tradition howsoever hoary it may be; and that the entire legalistic system pales into insignificance in the pres-

ence of the living personality of Jesus the Christ the Son of God.

When Jesus stood in the presence of a sinner, what He said and did seemed dominated by the thot and purpose for the future welfare of that person rather than his past life. In fact, the Gospel (Good News) which Jesus brot was that it is a *way of life* and *not merely a theory of life.* He always seems to exhibit some "dynamic principle or spiritual ideal" in dealing with persons and their problems.

The most conspicuous fields in which Jesus' influence is most pronounced have been: ethics, theology, philosophy, and the social life. In theology, He as a living personality and not his doctrines as such, receives the greatest emphasis today. His teachings are not left in the background but instead as formerly treated and speculatively construed as abstract laws to be obeyed under penalty of dire consequences for not being obeyed, they are viewed as expressing the nature of Jesus Christ as a concrete personality living in the midst of human personalities. The needs of the human soul are considered paramount whether as an individual or groups of individuals. The most dominant note of present-day theological thot is the personality and character of Jesus the Christ.

In the realm of ethics, He is studied today as furnishing the world with ethical principles far superior to those of any other moral teacher. His principles are not mere formulations or abstractions or logical artificialities or drawn from a materialistic interpretation of

nature. But rather do they seem to grow instinctively out of His very nature as He comes into relationship with other persons. As He went about among His people 1900 years ago, He met with conditions and situations involving all of the relationships of modern life. The principles according to which He acted seem to spring spontaneously out of His very nature. It is this transcendent nature and character of His personality that is receiving the emphasis of present-day ethical thot.

In the broader realm of philosophy He is being studied today with a view of finding His philosophy of life and the metaphysical principles implied therein. His constant attitude towards God as the creator of the universe and who sustains such a relationship towards men as that of a Father, i. e., a living, sympathetic personality and not as a harsh judge or mere impersonal force,—all bring Jesus to the fore in the philosophical thot of the day.

Among the constructive expounders of the social thot of today Jesus occupies the chief attention. His relations to men of His day were the most varied. When questioned about His interpretation of the Law on the situation at hand, or His method of dealing with specific cases, His replies are so unique that men today are examining these teachings and actions for fundamental principles to aid in our solution of the present-day social and institutional problems.

Taking it all in all, Jesus Christ is the one outstanding historic personality in modern thot. It is because

of the success already achieved of making Him the personalized solution of the problems of the human soul and of human society, He bids fair to remain the center of the reconstructive thot of the twentieth century.

CHAPTER X

Jesus Christ and Modern Life

THAT the world is in a feverish, restless turmoil today is evident to the most casual observer. That a state of anarchy and revolution exists in the political world is apparent to everyone. That the social life of the peoples of the earth is permeated with elements that if unchecked will utterly corrupt society and bring an overthrow of many of the old and heretofore stable institutions is well known. That the industrial and commercial life of the nations is seething with a discontent that threatens disastrous consequences is known by all. The educational life is full of fads, methods, theories, and systems that make one wonder and inquire, What next? The religious life is so saturated with new ideas, new points of view, new theologies and an institutional attempt to solve life's problems on new and improved bases that it all fairly staggers the Faithful. In fact, the foundations of civilization are being shaken as they have not been since the Religious Reformation of the sixteenth century.

What shall be the remedy for this chaotic, anarchistic, revolutionary condition of the world? What will be the consequences if a satisfactory remedy be not speedily found and applied? Who is farsighted enough,

keen enough in his analysis of conditions, profound enough in thot, calm and stable enough in his character to solve the problems at issue?

If we remember that 1900 years ago the civilized world (tho not so large in extent as now) was in much the same condition as it now is, and that Jesus of Nazareth lived in a whirl-wind of conditions not wholly unlike those of the present, and that He always maintained His poise and lived a righteous life, we are led to hope that He will give us the essential principles according to which we can solve our problems.

Jesus was never a revolutionist yet He was the cause of many revolutions; He was charged with being a disturber of the peace tho He was really never such, but He repeatedly turned the world upside down. The records of His life—the Gospels—show that He did not hesitate to reverse all human standards. In reality upon any and every occasion He confounds the wise and brings to naught the machinations of the learned and presents *Himself* as the solution of man's problems. In this He is either proud, conceited and boastful or else He is the ONE the like of whom the world has never seen, and so challenges our admiration and invites investigation of His claims and character.

In the previous lecture we have found Him occupying the place of honor among the thinkers of the world. That is, the historians, the scientists, the theologians, and the philosophers—all are examining His claims and character with an ardor and emphasis never before accorded any man. If He is commanding such a domi-

nant place in the world's thot we may confidently hope the constructive philosophers of the day will find in Him what He claims to be,—the Savior of the race. And this is not to be merely an individual personal salvation beyond the grave but a real Savior of man now.

The world has too long been contented with an individual salvation of such as could be rescued with little effort, but is now awakening to the tremendous fact that the arch-enemy of the human soul has been allowed to pollute the fountain of life—the home; he has been allowed to corrupt the social and political fabric and environment in which children are reared and the adult must live; he has been allowed to undermine the very foundations of civilization and to put enmity among men who ought and who really desire to live in peace. While Jesus seems to say little or nothing about environment as we do today, often stressing it as the essential evil and therefore needs reforming, yet He somehow keeps His whole attention and efforts centered upon the human soul and thru regenerating it leads men to change their own environment. Dr. Jefferson pertinently remarks: "This Reformer of Nazareth acts and speaks as tho environment is not a matter of brick and plaster but rather of human minds and hearts."

Our philosophers have spent much time examining theories of the past which is well enough if we use such as guides for the future, but we are not living in the past but in the present and are hastening into the future apparently without a chart or compass or guide

of any sort. The cry of the over-zealous religious enthusiast is: "Back to Christ," which has been loud and long; while the clarion call for this age is or should be: "Forward with Christ!"

As a remedy for the ills of the present-day and a solution of the perplexing problems of the world, all kinds of reforms have been advocated—social, political, industrial, educational, moral, religious, and what not? Each of these have been placed on various bases as fundamental principles. But until fundamental principles are determined and accepted, there can be no solution of the problems of this or any other age. The solution of a life-problem can be reached only in the light of some fundamental and abiding principle or principles, and it means nothing apart from such principle. Such a principle we find in the teaching and deeds of Jesus, viz.: "The absolute worth of every human individual." In all of Jesus' public life whenever He has anything to say about it or does anything respecting it, we find Him implying that society is a "communion of free and responsible persons." This will do away at once with the idea that society is a mechanical system—that the social, industrial and political life is mechanically organized. It repudiates the idea that a man can be born good and kept good, or if he has gone astray he can be redeemed by re-oiling and re-adjusting the social machinery. It rejects the idea that the various groups can of themselves be made to work harmoniously and inaugurate a reign of peace and good will among them. It is utterly at vari-

ance with the notion that humanity or groups of individuals or even the individual can be regenerated and made good by legislation, or by the perfecting of the social machinery, or by any kind of external organization or institution. Fundamental ethical principles must first be determined and then applied if a solution of the world's problems is to be realized. And the marvel of it is that men of all shades of belief—religious, social, political, industrial, philosophical, etc. (tho not every individual in each class) accord Jesus of Nazareth the first place among ethical teachers. He is acknowledged as belonging in the first rank and by most as the master teacher of a superior code of ethics. Besides all this, the majority of the great thinkers of the past centuries and the present day give Him the paramount place among the religious geniuses of all time.

We have had all kinds of reforms begun and methods tried by which to realize the ends sought, but each one has fallen short of their purpose save those in which Jesus Christ as a personal exponent of the fundamental ethical principles He taught is recognized. Those who regard Him not only in an abstract and theoretical way as an exponent of a superior system of ethical principles but as a concrete being, sympathetic, and a personal friend of the unfortunate, have already accomplished much in redeeming men from a fallen state and set forces to work which are revolutionizing corrupt social life.

The greatest forces in human society are personalized

ones. Those persons who are actuated by an ideal born of the recognition that Jesus Christ is the friend of mankind, the friend of sinners, the Son of God in sympathetic rapport with man and the expounder of fundamental moral and spiritual principles, become a dynamic in society that passes all comparison. The important fact to note is not merely the reforming of the individual thru reforming society, but the inaugurating of new movements and the founding of new institutions that shall aid in forming good character instead of re-forming bad character. One of the main purposes for each one to follow or goals to achieve is to make it as difficult as possible for anyone to do wrong and as easy as possible for everyone to do right.

Modern life differs from that of every other age in its complexity, but the motives and ethical principles involved are the same in all ages because human nature in its essential elements is the same in all races.

It is easily noticed that Jesus makes more references to agriculture than to any other occupation no doubt because the Jews were above all else an agricultural people. Next He refers to commerce, then to industry and lastly to professional life. It may be interesting to note the numerous references recorded that Jesus made concerning human labor in its various phases. We quote the words of another who has uniquely summarized them: "the sower; the vineyard, including the hedge and the winepress; the field containing a hid treasure; two men in the field; a man going to his farm; laborers waiting to be employed; the porter

watching; the wheat and the tares; old and new wine-skins; the dying grain of wheat; the vine and its branches; the two sons in the vineyard; planting in the days of Noah; the servant ploughing or keeping sheep; the good shepherd; the lost sheep; the sheepfold; the hireling; the fertilizing dung-hill; the ox or ass in the well; the barren fig-tree; the cumbering fig-tree; the budding fig-tree; the harvest plenteous; the fields white; the laborers few; reaping and receiving wages; the tree and its corresponding fruit; the blade, the ear, and the corn; the mustard seed, repeatedly used; drinking old wine; the hand to the plough; the easy yoke; the light burden; the fertile land of the rich fool; the fruit of the vine; the hen and her brood; the crowing cock; the drag-net; casting the net on the other side; putting out into the deep; and fishers of men." In the field of commerce we note, "the pearl merchant; the purchase of a field; one going to his merchandise; tax-gatherers; servants trading with talents and pounds; the selling of two and five sparrows; stewards of various kinds, faithful, unfaithful and unjust; two types of debtors; hiring the unemployed; and selling sheep." Among other occupations we note, "tailoring, grinding, building, the scribe, lawyer, physician, soldier, judge," etc.

In the above list are mentioned probably all of the occupations of Jesus' day. Modern times tho have brot to the fore many other occupations, trades, callings, and professions, yet the moral and religious prin-

ciples involved are all embodied in those occupations of Jesus' time.

One of the most prominent doctrines of Jesus is that of the Kingdom of God which He repeatedly symbolizes by labor in its various forms. He does not condemn labor in any form, nor its organization and methods, nor the relationship of the laborers, nor the relationship of employer and employe, but "sees a spiritual meaning in it all." The various virtues of labor He praises and its vices He condemns, while its rewards by way of wages and promotions He carefully notices and approves. He recognizes "Inequality in endowment, leading to inequality in attainment, and so to inequality of reward." The solution of the various problems of labor is in the numerous incidents referred to the same, that is, in terms of moral and religious principles; and these principles must be exhibited in the conduct of the individual laborer.

The familiar method Jesus gave for settling differences between brethren as recorded in St. Mt. xviii. 15-17 may apply equally to settling labor disputes. For note: "the four steps of procedure are (1) personal conference, (2) social conference, (3) organized conference, and (4) severing relations."

We wish again to re-emphasize the idea that the person is superior to any gain or thing, for "What doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" St. Mk. viii. 36, 37. "A man's life consisteth not in the abundance of the things which he possesseth."

St. Lu. xii. 15. The round of human labor—its relationships and problems—is to be viewed in the light of fundamental ethical principles; and that persons and not profits; character and not cash, are the supreme factors involved and goals to achieve. And it is refreshing to note that these fundamental principles are recognized today not only in an abstract manner, but are in a very concrete way being embodied in the efforts to adjust the differences in the various industrial problems of the day.

Another burning question of the present is that of the criminal and his crime, the prisoner and the prison. Great reforms have been wrought in the methods of dealing with such, while the spirit and purpose of Jesus are plainly in evidence in all. He was wont to deal not so much with the crime as with the criminal, each being a separate case and not dealing with all criminals in the same stereotyped and mechanical manner. He seems always to look towards the future of the criminal rather than to his past. And such ideals are being incorporated in the penal history and code of the United States of America. The indeterminate sentence, i. e., allow the prison officials to judge how long a criminal should be kept within prison walls, is a direct outgrowth of the principle embodied in Jesus' conduct in dealing with crime and the criminal.

While we find no set of rules or definite teaching of Jesus in relation to the state, yet in the attempts to trap Him by the shrewd and designing Pharisees He clearly enough exhibits some fundamental principles in

His answers to these tempters. It is these principles that are being thot out and applied today. His conduct indicates His conviction that one may be a citizen of two kingdoms at the same time—political and spiritual—without being inconsistent; that one may be patriotic and at the same time pay due respect to the things of God; or to be a true citizen of the spiritual kingdom does not prevent one from being a loyal citizen of the political kingdom. St. Paul reinforces this idea by declaring: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldst thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil."—Rom. xiii. 1-4.

For a long time a wrong conception of the nature of the state and the Christian's attitude thereto prevailed. It was believed the nature was negative and evil and so the Christian was to have nothing to do with it which plainly meant that all political power and authority were to be turned over to the children of the evil one. How absurd to expect such to rule in the interests of the pious and godly! But the idea today is becoming

distinctively Christian in that the state is a restraining power only to the evil doer while its main mission is constructive, directive, and unifying in its operations so that the ideal expressed in Rev. xi. 15, "the kingdom of the world is become the kingdom of our Lord, and of his Christ," may be realized.

The many problems associated with wealth find much in Jesus' teachings and conduct for their solution. He points out the perils and abuses of riches as well as its economic value and the great good to be done with it. He again brings forward the fundamental doctrine that the solution of man's problems must lie in himself and not in the things he possesses. The sacredness of stewardship in everything that man possesses has been greatly stressed thruout the United States within the last few years.

We might thus go thru the entire round of our modern and complex civilization and find Jesus Christ in His day—1900 years ago— embodying in His teachings and conduct, the fundamental principles for the solution of our present-day problems. We are pleased to note the large place accorded to Him in all reform and constructive work. This place accorded Him is not so much for what He said and did as it is for what He was in Himself, that is, His character. This we shall deal with more at length in a following lecture.

CHAPTER XI

The Christ of the Bible

THE Bible is a library composed of sixty-six books. The writing of the Old Testament extended over a period of over one thousand years. Then perhaps after a lapse of four hundred years the New Testament was written within a period of about fifty years. There were many different authors, yet the volume exhibits a remarkable unity of purpose, viz.: a history of religion or God's dealings with the human race. It has had a far greater influence on the civilization of the world than any other literature. In fact, it is the greatest of all civilizing agencies.

It is not a book to teach science or philosophy or anthropology or history or politics or ethics or literature or archeology, but religion. It is a revelation of God's nature and purpose and dealings with man; and man's relation to God and to his fellowman.

It contains myth, fable, story, parable, allegory, biography, in fact, every method known by which to reveal truth. While it does teach us many things mentioned under the above titles, yet its fundamental purpose is a religious one, while these others are incidental or rather contributory to the one fundamental purpose.

Thruout the Old Testament a great moral and spiritual ideal is seen growing in clearness and richness of

content until it takes on the form of personality and is humanized in the flesh and blood of Jesus Christ. "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."

This then is our theme—the Christ of the Bible. We do not intend to discuss the Christ of theology nor of the church nor of the œcumenical councils nor of the Roman hierarchy nor of Greek speculation nor of the scholastics nor of the monasteries nor of the many sects nor parties nor of the many sceptics of any age. We propose to discuss the Christ of the Bible, tho of course very briefly and adequately.

Allow the writer to make a few preliminary remarks in order to get a real setting of the theme. The writer's interpretation may not agree with the reader's, and he may be accused of making as fanciful or untenable interpretation as some that perchance may be mentioned. But herein will be found rather a philosophical than a theological interpretation. The two are similar tho not identical. What the reason establishes it can change without hurt but what is theologically established ties up with the religious judgment and religious nature in such a manner as to make any change a difficult matter.

The Christ of theology is a metaphysical person instead of a moral one. Some narrow metaphysical point of view is taken and the whole Bible and nature

and history and opinions of men are ransacked to maintain that view. The outcome is purely formal and abstract, yet men quarreled and even persecuted each other on such a basis. Great œcumenical councils were called which spent much time in wrangling over metaphysical verbalisms which led to the expulsion from the church of many men of eminent attainments and capable of tremendous spiritual force but whose energy was wasted in logical verbalisms and metaphysical formalisms while the living, moral, divine-human personality was unknown.

The church developed under various conditions. Many of the leaders influenced by varied and personal interests advocated warped and outlandish opinions respecting the Christ in His nature and purposes.

The great Reformation of the sixteenth century shifted the centre of interest from that of the Roman Hierarchy as having the sole right and authority to read and interpret the Bible on to the Scriptures as the source of religious authority. While the right of the individual to study the sacred volume was asserted, the fact was that a certain few interpreters got the leadership and vigorously persecuted all dissenters. While their zeal and enthusiasm were asserted to be in the name of Christ the fact is the centre of interest was elsewhere, and the Christ of the Bible was lost amid the quarrels over dogmas.

Persecutions among Protestants became as bitter and savored as much of a fiendish nature as the mediæval inquisition in its worst features. An in-

satiable intolerance over mere incidentals, formal statements, verbalisms, dogmatic niceties, divided the Protestants into hundreds of sects, and all the while the Christ may be conceived as standing by with outstretched arms and in sympathetic tones asking, "Why all this? and even in my name?"

In the midst of expulsion and counter-expulsion, anathema upon anathema by those professing to be the Christ's disciples, we may picture Him as trying to divert their interests from formal, logical, metaphysical interests to Himself—to Himself as a great moral and spiritual personality tempted in all points as they yet declaring that "in every nation he that feareth him and worketh righteousness, is acceptable to him."—Acts x. 35.

In contrast with all this speculation over artificial and fictitious principles and dogmatic verbalisms; this burial of Christ under incense and the counting of beads; the adoration of the Virgin Mary; this collecting of sacred relics and bones of saints to pray over which was most efficacious; this doing of penance and hiding away in monasteries and withdrawal from society and the shunning of moral, social, intellectual, and religious duties devolving upon us as human beings and allowing our God-given energies to be wasted, spirits ruffled and souls starved;—let us turn to a consideration of the Christ of the Bible.

The evangelists wrote of Him as if they were eyewitnesses of what He said and did. They tell a simple, straightforward story descriptive of real scenes in

Jewish life 1900 years ago. They leave us to find Jesus' theology and plan of life in his deeds rather than in His formal teachings. Great, abiding, fundamental principles of life are exhibited in simple deeds which any one can comprehend. Theological niceties and dogmatic speculations are wholly wanting. Everything takes on a distinctively human interest and setting. The moral significance of an act or doctrine wholly within the realization of mortals is always in the fore.

Most of the theological problems considered of great importance are after all mere quibbles, inventions of man and have no reality in life. The writer would have the reader see the Christ living among people as we do:—attending weddings and feasts; eating with publicans and sinners; visiting the sick and ministering unto the needy in both body and soul; playing with children; rebuking the proud hypocritical Pharisees and censuring the cynical Sadducees; dealing with social vices as adultery; and political relationships involving treason; and theological interpretations of the Law—in fact, all of the relationships of human beings, both normal and abnormal.

When any technical questions over which the Jews quibbled much and invented hundreds of rules for dealing with them were presented to Him, He never fails to exhibit their artificiality and merely formal nature and to give them a real, vital and human setting and thus solves them accordingly. Everything is personalized and humanized and given its true significance in

terms of human welfare. He plainly shows that hundreds and thousands of questions man raises have no reality other than verbal and formal; and to answer them would bring no gain. Many of them are ridiculous, nonsensical and absurd, and yet man has dealt with them as if all of life's eternal interests hung upon a correct answer.

See the Christ of the Bible then not as a theologian nor metaphysical speculator nor quibbler over precepts and traditions, and a stickler for legal forms and rules, but as a real human being; a great moral personality of tremendous dynamic; a servant of the people; a teacher of principles of righteousness as over against the verbalisms of the rabbis! See Him in all kinds of human relationships revealing the great fundamental principles of life upon earth, and guiding souls in their longings and aspirations for truth and the satisfaction of their soul's thirst for peace, joy and eternal life!

The Roman Church unquestionably makes too much of the crucifix and the grewsome side of His death and not enough of His resurrected glory and spotless character; not enough of the real joy of life which He came to give; not enough of that peace which passes all understanding and which must be experienced in order to be appreciated. This making of pictures and images of Christ do not represent Him; yet multitudes, yea millions of people, are taught to bow down in solemn and holy reverence and adoration before such. "This apotheosis of wounds and death which the Ro-

man Church offers as its image of the Christ" should strike horror into every pious soul seeking the joy and peace of a merciful, compassionate Savior. Jesus says: "The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly."—Jno. x. 10.

"But the Pharisees, when they heard that He had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked Him a question, trying Him: Teacher, which is the great commandment in the law? And He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this: Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."—Saint Matthew xxii. 34-40.

This answer exhibits several things of note: First observe that Jesus answered the lawyer tho his question was intended as a trap. It is doubtful if the lawyer, the spokesman for the Pharisees, was really sincere or desirous of obtaining the truth, but only wanting to catch the Lord, tempt Him, test Him under the guise of an apparently fair question. And in the second place, see that Jesus Christ answers him in sincerity as tho he had asked a fair question or rather asked it from an honest heart, a pure motive. Why did Jesus so treat the lawyer who had no good motive for asking such a question? Because to fail to give an honest answer to a question involving so much, tho the ques-

tion was not from a good motive, would have been to cast discredit upon Him by many simple-minded folk—those who had not seen thru the evil purpose of the Pharisees. This has to do with His character in relation to the people and their motives. But will the reader see Him from another and entirely different point of view, viz.: His marvelous analytical power. Note what a critical and discriminative mind He has; what power of correctly evaluating precepts, rules, laws, principles. See how He stood the test for He summarises the whole Law and the Prophets in twenty-six words. Whoever heard of anyone ever having such discriminating and evaluating power as this?

But further, will you observe that it is not forms and rites and ceremonies and rules and legalisms, but a passionate love for God who first loved us, that is of supreme importance in religion. Ah, still more important is it to see how He takes man's supreme interest in religion out of the realm of abstract legalism and places it in the realm of the personal and human. These Jews had laid all stress on correctness of form, legalistic niceties, and precise technicalities; He will have them place all such legal and technical interests in a distinctly human setting. The formal and mechanical order of life into which the Jews had gotten themselves Jesus shows to be empty of content, while He stresses the vital, living, personalized-human concrete saturated with an ethical or moral factor. Was there ever such a master mind? Was there ever such a master teacher? Was there ever such person in

critical analysis or discriminating evaluation of the fundamental interests of life, and the principles involved in it? We challenge the reader to search the pages of religious history to find His parallel. He is in verity the Son of Man; yea, the Christ of the Bible is The Son of God.

The Church has at times expelled and anathematized and even cruelly punished those who dared to dissent from its dogmatisms and man-made legalisms. Long ago Isaiah said (and Jesus approvingly quotes him): "This people honoreth me with their lips; But their heart is far from me. But in vain do they worship me, Teaching as their doctrines the precepts of men." —St. Mt. xv. 9; Is. xxix. 13. Such have laid all stress on formal rightness while Jesus carries it into the realm of motive. Besides the use of force in the Church, it shows the leaders conceived its purpose to be restraint or to compel people to outwardly observe the forms of the ecclesiastical organization. Their conception is akin to that of the purpose and duty of the policeman. But observe how Jesus on one occasion treats such a conception: When a Samaritan village refused to receive Jesus and His disciples, James and John said: "Lord, wilt thou that we bid fire to come down from heaven, and consume them?" "But He turned, and rebuked them, saying: 'Ye know not what manner of spirit ye are of; for the Son of Man came not to destroy men's lives but to save them.' "—St. Luke ix. 54-56.

What a horrible misinterpretation of the motive, and purpose, and teaching of our blessed Lord! What an

outlandish caricature of His great loving and benign personality! What an exaltation of the baser human instincts! What an obscuration of the moral worth of a human life! See the Christ of the Bible as the very Son of God in His every word and deed.

What a horrible caricature of the Church, the Bride of the Lamb, when its purpose and duty are conceived under the figure of the policeman, the police court, and the penitentiary; or worse still that of the executioner. But such is history. The Christ of the Bible never used force save the force of truth; never external restraint or compulsion, but internal restraint which comes from the individual's own will when he apprehends the evil consequences of his act; or internal compulsion which comes from the apprehension of the Truth and the Right and the Good.

Has not the Christ frequently portrayed the Church under the figure of a hospital? Even after Peter had spent three years with Him was he not sickly and weak? for Jesus said to him: "When thou art converted strengthen thy brethren." But did He not even more fittingly portray the Church under the figure of a school? for are not disciples learners? And there must be discipline in all institutions and relationships but it is certainly not that in the Church like it is in the state as represented by the detective to spy upon people; or the policeman to exercise force in order to compel obedience to legal enactments; and the jail as a place of confinement to keep people from further wrong-doing and where they may suffer in shame and

disgrace for past violations of human laws. The Christian and so the Church is the salt of the earth and the light of the world.

The sublimity of the Christ's teachings is acknowledged alike by friend and foe to be the purest and noblest in all literature. The moral and spiritual doctrines of the Christ are fundamental in character and principient in form. But the clarity and richness of their content are even surpassed by their application in a multitude of common, every-day experiences. Surpassing all comparison with other moralists and religious teachers is the fact that the Christ of the Gospels exemplifies His doctrines in His own daily life. As no other, He takes religion out of the realm of mere externals and legalistic observances and carries it back into the realm of motive and rational purpose. He above all others is the concrete embodiment of His own transcendent moral and spiritual teachings. Upon all occasions He speaks *with* authority because He does not speak *by* authority. He was not commissioned a rabbi or teacher by the legally constituted authorities, and yet His words somehow have the power of getting themselves believed. They carry upon their own face the imprint of truth. They represent not His own will or mere dictum but are the direct outgrowth of His sinless character and spotless life.

Whence comes such transcendence? Is He the product of nature? If so, then He must have evolved out of that nature. In the inorganic world God is exhibited as possessing great power and knowledge;

the organic world reveals Him as alive; while in human nature we find His counterpart in both mind and character. Christ is revealed not as evolved out of nature by so-called natural laws, but as a supernatural personage coming into the world as the crown of it all.

It has been argued that He is the product of Jewish thot and life. But if so, why was He not recognized as such? He criticised Jewish institutional life, rebuked the hypocritical Pharisees, and set aside their traditions as being like steel fetters around their life. He sets Himself above their Law yet fulfills it in detail. He challenges them by saying: "Which of you convicteth me of sin?" Ah, He is the crown of all moral and religious teaching and spiritual life. He is in reality the "fulfillment of a supernatural purpose."

In reading the Gospels a striking fact noticed is that of Christ's "perfect unity of mind and will with God." While recognizing that Christ was endued with the Holy Spirit without measure yet He is not thot of as inspired. His unity of mind with God's precludes it.

It is also noticeable that Christ urges faith in God on the part of people yet He never speaks of Himself as having faith in God or believing in Him. The reason is that knowledge on His part is perfect and takes the place of faith in man.

The Bible and its Christ give us the highest conception possible of Deity, and likewise the highest conception possible of the nature of man who is declared to be in God's image. It is this trancendent value of man that led Christ to give His life for man's redemp-

tion from sin. The Bible is the only sacred literature that represents God as seeking man to save him. All other religions represent man seeking to find God. And the Christ of the Bible is the only personage appearing upon the earth exhibiting this divine love. If man had not been potentially worthy of such love and sacrifice, he would not have been sought by the Son of God. The supreme fact here is not the relation between man and his God but the dignity and worth of man so related. The sublimity of this idea is unfolded by the Christ of the Bible. It is Emerson who declares that it matters not so much what one studies as with whom he studies. And that teacher of all teachers is the Christ of the Bible. Let us repeat that this "pre-eminence belongs to His person, not to His words; His people live by faith, not in what He said, but in what He is." Unto each individual He says: "Come, follow me"; "I am the Way, I am the Truth, I am the Life, I am the Living Water, I am the Living Bread." Hence the most extraordinary significance should be attached to His person.

The Temple with its elaborate furnishings and numerous priesthood was regarded the centre of Israelitish worship, and its sacrifices to be essential to salvation. But when the Babylonian Captivity came a new institution arose among the scattered tribes, viz., the Synagogue. Here the Mosaic Law was studied, hence arose the idea of achieving righteousness by observing the Law as over against the idea of righteousness by ritualistic sacrifices. The priest is always conserva-

tive, looking to the past and preserving its traditions; the prophet is a student of existing conditions and so looks to some law by which to guide his conduct. The priest is an analyst; the prophet, a publicist. The one insists on sacrifice with its ritual; the other, on law and its formal legalistic character to achieve salvation. Both keep religion local and stamp it with its own narrow formalism.

Now the fact which has surprised and puzzled the ancients and thinkers of the past 1900 years is this: Jesus Christ offered Himself a substitute for both the Temple and all it stood for, and the Synagogue and all it represented. This is what took religion out of the realm of the external and mechanical and placed it upon the subjective and personal. It transferred the centre of interest from the Temple and the Synagogue to a Transcendent Personality. This is the one supreme factor which converted Christianity into a universal religion.

This then makes Jesus Christ not only the crown of creation but the keystone of the arch of history. To remove Him from His rightfully earned place in the thot and life of the world would bring the utter collapse of civilization and let it drop back into a degraded paganism. The Christ of the Bible is the One Living and Abiding Personality of all the ages. He invites us by saying: "Come, follow me."

CHAPTER XII

The Future of the Christian Religion

FROM the viewpoint of many we may appropriately ask, Will there be any Christian religion in the future? or will it be of such small quantity and poor quality as not to deserve any consideration? Many sincerely believe the Christian religion is being so diluted and perverted and corrupted that in the near future its deterioration will be so great that it will be little other than mere form and profession. It is a fact, there is much skepticism and infidelity and agnosticism and hypocrisy in the world, and there always has been and probably always will be such.

Many believe the dominance of science has upset religion because of the inroads it has made on theology. But then, theology and religion are not the same. Theology is only man's interpretation of God, man, and religion and their relations, which interpretation is always formed under certain conditions—political, social, educational, which vary from epoch to epoch.

Others see in the mad rush for amusement, entertainment, and fun the choking out of religion. Still others see the greed for wealth rapidly smothering religion. Ambition for position and power is rooting out religion. The desire for, and the exaltation of, learning have been substituted for religion. And not

the least of the criticisms is that the Church as the organized exponent of religion is failing.

All of this may be true, but do the facts so indicate? Sin was never more heinous nor crime more prevalent than today, and yet this is in itself a strong evidence of progress and the criticism is largely misplaced. The very conception of evil involves the notion of the good; and the heinousness of sin, the magnificence and glory of the good; and the utter corruption and deterioration of society thru injustice and iniquity, an index of the transcendence and imperishableness of the true, the right and the good. The blackness and hellishness of sin and evil in every form involve the heavenliness of the good in every form. It is the depth of our hell that measures the height of our heaven. To behold the beauty of a gem it must be seen in a proper mounting. In like manner in order to behold the beauty and sublimity and grandeur of the good, and the imperishableness of its intrinsic worth it must be seen with its dark background of greed, avarice, crime, lust, pride, formality, *et cetera.*

History plainly indicates that many virtues of an earlier civilization are regarded by us as vices today. Polygamy which we utterly condemn was prevalent in Old Testament times; and St. Paul had to contend with it in the apostolic churches. Until recently beggary was common; the insane, idiots, and feeble-minded and lepers were allowed to mingle freely with all others.

What a horrible conception of right and justice is that of Samuel hewing Agag in pieces before Jehovah

because Agag had committed murder! Likewise what monstrous cruelty and injustice in killing not only Achan for stealing a garment and some money, but also killing his sons and daughters and cattle and asses and sheep, and then burning all with their tent and its belongings! Have men no clearer conception today of right, justice, virtue, God's nature, and man's duty to God and to his fellows?

The religion of the future of savages will remain as it has been; likewise with the barbarian and semi-civilized. But as men advance thru study of science, history, literature, theology and philosophy their religious ideas and practices change. It is this change that has alarmed many well-meaning enthusiasts today. But such changes are seen all thru the Old Testament and on every page of the history of antiquity on thru the middle ages to the present. The very notion of change is involved in the notion of a growing mind; is involved in the declaration of God when He said: "Let us make man in our image." This notion of growth is seen in the history of every religious denomination.

Yet there is something fundamental and unchanging in religion. It is stable in comparison with psychology, science and philosophy. Its expressional form must of necessity change as man's needs change; and as men's conceptions change concerning human and divine relationships, so will their expressional forms change.

Once religion was a philosophy of nature, will it be so in the future? No, for science interprets nature and answers such questions. Will religion reign over

the sphere where science cannot reach? No, for philosophy reigns here. Is religion a confession of the limitations of the human intellect as regards the mysteries of life, death, and the universe? No, for both science and philosophy are doing good work here. Is religion then merely to soften the rigors of human oppression? to lighten the burden of the down-trodden? If it is merely a substitute for social justice, what will happen to religion if social justice should be realized here? There is a statement many centuries old that "Philosophy seeks the truth, theology finds it, and religion possesses it." Religion ends in faith; philosophy, in reason. Religion enlists the intellect, the heart, and the will; but philosophy only the intellect.

The concrete is always richer than the abstract. Life is the field of thot and activity. Truth in any field is not destructive but constructive and harmonizes with itself. The real interests of our normal self cannot be in conflict. If religion is to abide it must meet the needs of the soul. And these needs grow with the increase of knowledge.

While Jesus of Nazareth did not solve specific and individual problems He nevertheless gave the fundamental principles involved in human thot and conduct so clearly that when once we discover them we are a long ways towards their solution. Let us notice by way of example the teachings involved in St. John iv. 20-41. In this Jesus shows that religion is not to be tied up with a place like the Temple on Mt. Moriah or the Altar on Mt. Gerizim. It means that the re-

ligion of the future is not to be local but universal. Again He shows the woman of Samaria that religion is not to consist in sacrifices and ritualistic ceremonies but in spirituals. Truth is of mind, of personality, and not of things. Another principle is seen in the marveling of the disciples when they saw Jesus talking with the Samaritan woman because she was half Jew and half Gentile, and the Jews had no dealings with the Samaritans. Race prejudice to Jesus was not a sufficient barrier, nor is Christianity to be limited locally.

What shall we say then of the religion of the future? To answer this we must know what is meant by religion? The concept of religion implies: an object to be worshipped; a subject, the worshipper; and some relation between them. It is then a complex of beliefs and ceremonies prompted by man's religious nature and guided by his intellect and feelings. It is primarily the human attitude towards the Determiner of Destiny and the expressional forms it assumes.

Man is said to be incurably religious, and he is as incurably intellectual. He has always been interested in his history —his achievements and progress. Is religion too sacred to allow an intellectual investigation into its history and nature? There is no valid reason for refusing science or philosophy to examine religion or theology. The authority of a church is no rational ground for science or philosophy or religion. Neither should religion try to adapt itself to the changing scientific and philosophic theories, in com-

parison with which it is stable. But religion must have a rational faith; it is reason that must test all of its problems. A faith that refuses to be tried or tested looks suspicious that it fears to face the truth. Faith may contain undemonstrable elements but not contradictory or irrational ones.

It was just this refusal to allow reason to test and investigate religious beliefs and practices that brot into the Church and tacked onto the people so much of the incidental, accidental, irrelevant, and non-essential. Here are some of the man-made doctrines that throttled the growing intellect, fettered the lives of the people and reduced the whole religious life of the people to a material formalism: Papal infallibility, verbal inspiration, sacrosanct priesthood, trans-substantiation, supra- and infra-lapsarianism, treasury of merits, perseverance of the saints, sacerdotalism, sabbatarianism, predestination, *et cetera.*

Anything then that takes as much of man's attention and energy as religion, and involves as much of his interests, he will examine. But because men know so much more than the ancients is no proof they are more intellectual; nor since man has invented great machines by which he can travel rapidly over land, thru the sea and in the air is no proof men are living better morally; nor because he has invented the telegraph, the telephone, and radio-phone that he has any closer spiritual relations with one another or with God.

Many epochal ages have come and gone, and in each was some dominant new world-view which caused a

revolution in men's thinking and life. In each age were some who cried: "Danger ahead!" and warned of the peril to civilization. We are living in a tremendous time because we are just passing thru another such crisis to civilization in general and to religion in particular.

Someone asked an English clergyman what he thot of the Salvation Army, to which he replied: "Could anyone imagine the Apostles as officers in such an organization?" To this it was replied: "One could as easily imagine the Apostles toiling in the slums of London as he could imagine them as Archbishops with their five and twenty thousand pounds a year, their palaces, and their seats in the House of Lords."

Let us take another glimpse into the past which may give us some basis for prognosticating the future of religion. It will readily be seen that Christianity got lost in the trappings of religion—its rites, ceremonies, formalities, bowings, counting of beads, making the sign of the cross with holy water, keeping vigils, doing penance, *et cetera.* Religion got tied up with the state in its policies; identified with theology; fostered and guided by ecclesiastical authority; and enforced by anathemas and the inquisition with its thumb-screw, rack, and fagot. And who will say that religion is worse off now than then? Who will say that wickedness is today more appalling than then when it was fostered by ecclesiastical authority? If Christianity has survived such impedimenta and has come out fresher and more vigorous, What of the future?

There is frequently heard the call: "Back to Christ!" But what is meant by such a call? Does it mean that we shall demodernize ourselves or the Church? Does it mean to go backwards in polity and creed? Does it mean to set the Church back fifty or one hundred or one thousand years? Does it mean to change our habits of thinking to those of some previous epoch?

Theology is but one expressional form of religion which is largely formal, merely the husk of religion. It is the kernel or substance we seek. Yes, let us go back to Christ as the source of inspiration and the font from which comes the fruitfulness of the religious life. It is not the ecclesiastical and theological conception of the Christ but the Christ of the Gospels—the Christ of Galilee and of Judea and of Jerusalem; the Christ as He moved among the people, visited in their homes, healed their sick, comforted the broken-hearted, and expounded unto them the great moral and spiritual principles of life, and unfolded unto them the great life-doctrines of human and divine relationships.

For the last fifty years we have been going thru a tremendous theological revolution. When quiet seems to have been restored in one quarter the storm bursts forth anew in another. In fact, we are now in the midst of another crisis forced upon us by the Great War and certain recent speculative theological questions. What shall be our attitude? How shall we demean ourselves? What of the future?

Let us not be alarmed; keep your equanimity for the Church has gone thru many a crisis much sharper than

this one. As the Church has been known thru much of its history it can be overthrown without touching the Christ. So be not over-anxious, pessimism dethrones God. In the midst of the crises of the past God was upon His throne with His hand upon the helm. Who that is acquainted with history will declare this is the final apostacy and the consummation of all things?

What then of the religion of the future? First, it must not contradict the established facts of science but seek to include them. We must seek the harmony of scientific facts and our theology, and not allow theology in an *a priori* manner to dispose of them as it once did. It must take cognizance of evolution which is writ large all over nature in our fine horses, cattle, sheep, poultry, flowers, shrubbery, etc. It is the dominant theory in all of our political, industrial, social, educational life. It were passing strange if religion escaped. But this does not mean that we are to accept all that some people pack into the notion. In fact evolutionists contradict themselves very much. It is only a theory like many others man has invented to explain the mysteries of life and the riddle of the universe. It possesses much sense and no little nonsense.

The religion of the future must include in its theology and working a place for the working of good to triumph over evil, and truth over error. It must conserve faith and hope in God and man. Philosophy does this much and must not religion do even more? Man will not allow his ideals to collapse.

The religion of the future will be theistic and personal, that is, God will be regarded a person, not an impersonal force, nor the sum of forces as observed in nature. The delicate adaptation of means to ends; the plan and function of the universe are evidences of an Intelligence as the origin of all. The Universal Rationality of things is evidence of a Universal Reason. This we call God whose character we call supremely good. Were there not such a Universal Goodness, how will you account for the fundamental notion of righteousness?

The religion of the future will place man in the centre of its theology; it will make him of central interest. Mediæval theology made the church the centre, in fact made it the end of all its efforts. The church had to be conserved at the expense of human life. Men were cursed who dared to question the theology of the times; were anathematized who dared to oppose the Roman Hierarchy.

Once the centre of religious interest was the majesty of Jehovah; at other times it was on rites and ceremonies; again it was made a body of Biblical doctrines, or creedal beliefs and dogmatic verbalisms. But the dawn of a better day is upon us for we are getting back to Christ's teachings and conception of His mission in which He shows His supreme interest to be in people. Pharisaism was formal and legalistic and not humanitarian. The Jews found fault with Jesus when He was forced to violate some old custom or tradition in order that He might help a sick or crippled person.

So the religion of the future will be humanistic tho not merely philanthropic but the individual will hold the central interest. The religion of the future will be thoroly saturated with the spirit of the Christ. Missionaries to the number of over six thousand are crowding into the dark corners of the earth and exhibiting this Christian Spirit in its noblest form. This will continue until the remotest corners of the earth have been Christianized before our blessed Lord returns.

The religion of the future will be progressive. It will not rest upon authority of any ecclesiastical individual or group of such. It will be free and not bound by ecclesiasticism. Its truth will not have been attained in its entirety or finality but will be open and progressive. No one will have a monopoly on truth. It will be more and more observed to be inexhaustible and not the property of any priesthood.

The religion of the future will conserve various philanthropical and charitable institutions and will express itself thru them. It will not make any one or more of them an end in itself. It will not subordinate persons to organizations, nor personality to institutionalism.

The religion of the future will be ethical and not formal; redemptive and not passive. Right by authority or ecclesiastical pronouncement will not obtain unless in a limited way with a certain organization. The very heart and core of religion will be and must be good.

The religion of the future will not be merely nor

mainly an intellectual point of view. Of course it will not be an ethical or social propaganda, nor in essence an emotional sentimentalism. But it will be Christed and as free as the air we breathe. There will be deceivers and hypocrites and false christs as there always have been but such will be the easier detected because of the virtuous lives of the "pure in heart," besides these evil lives will furnish a darker background for the spotless purity of the "elect."

By reciting these characteristics of the future of religion we do not mean to assert there will be no error, nor that everyone will be religious and godly by profession, or that everyone professing to be Christian will possess all of these characteristics but that this kind of religious life will be very prominent. Religion will not be merely interpreted to the people but by the people themselves. The decrees of popes and of an hierarchal priesthood and decisions of councils composed of a sacrosanct priesthood will no longer bind men's souls or tyrannize over their interests or forbid their mental freedom. No longer will the people be fed on the husks by substituting dogmatism for the Word of God.

The religion of the future must satisfy man's deepest and total needs. It must be constructive and positive. It will conserve science and encourage invention and discovery. It will be vital and full of perennial freshness. There will be less stress on rites and more on the attitude of the soul; less attention given to things and more to ideals; less on ceremonial and more on

character; less on creed and more on Christ. While religion will variously express itself it will keep in the fore the infinite worth of the human soul. As Jesus Christ did the Father's will by making man's welfare the central fact in His work, so will the future.

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